The Contents of this *Booke.*

Strength & comfort out of the word of GOD against

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In my Booke vpon the Lord prayer, you ſhall reade like ſtrength & comfort againſt theſe griefes following, & our frailty in the ſame.

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To the Right Honourable and vertuous Lady, the Lady *Mary*, Counteſſe of Penbrooke, his very ſinguler good Lady and Miſtreſſe, G.B. wiſheth all mercy and comfort in Chriſt Ieſus, both heere now, and for euer.

IT is ſaid of Salomon euen in outward matters (right Honourable and my verie ſinguler good Ladie) that if a man haue riches, treaſure, and honour, wanting nothing for his ſoule of all that it deſireth, & yet haue not an hart both to feele in comfort the goodnes of his God therein towards him, and alſo to vſe the ſaid bleſsings liberally to his own good and others helpe, it is but a vanitie and an euill ſickneſſe, yea a price in the hand of a foole (as it is ſaid in another place) that hath no hart. That is, it is a mertie of God, which he hath no right and true vſe of. So neceſſarie in verie outward things is both feeling and faith: the one to conciue, the other to apply, and both of them to yeeld vs the true profit, comfort & good intended into vs in the ſame by the Lord. Much more, Madame, in ſpirituall matters reſpecting the life of the bodie and ſoule for euer. And by name much more in the word of God, which wee now ſo freely, and ſo plentifully, vnder the gracious gouernment of our moſt gracious Prince enioy. For if we read it ouer anne thouſand tmes our ſelues, heare it of others carefully and continually, and yet feele not the ſweete ſpirit of the Lord by it ſecret power, and as it were with a dropping dewe, percing and mollifying, ſhaking and comforting our ſoules by the ſame, aſſuredly we want what we ſeeme to haue, and for all our reading or hearing of it, neuertheleſſe it remayneth

ealed booke vnto vs. This prooueth Caine that curſed caytife both heere and euer, who though he knew the promiſe of certaine fafetie by the ſeede of the woman, hearing it no doubt often in words told, and ſeeing it by ſacrifices ſhadowed out vnto him, yet wanting a hart to feele, and faith to apply vnto himſelfe the benefit of the ſame, wanted alſo to his woe what he ſo inioyed. So did Eſau, Saul, Achitophell, and others all whatſoeuer they were, who together with the word receiued not a touch, a taſt, and a very rent as it were. in their harts to feele, as alſo piercing eyes, and a claſping faith, to ſee and take hold of the hidden ſweet compriſed in the ſame. Which weying often with my ſelfe (my verie good Ladie) together with the place where I ſpend my time, and the burning deſire which both his honourable Lo: and your ſelfe haue, that I ſhould doe good amongſt them, I bow the knee both of bodie and hart vnto the Lord for them, and I often beg, that in that bottomleſſe heape of his mercy, wherein he euen ſwalloweth vp himſelfe, it might pleaſe him to ſee it good, to ioyne vnto the outward miniſtery of his word, which he now vouchſafeth them, that inward touch, power and might of his ſpirit, that maketh it both a mortifying ſword, and a comforting grace vnto his children. For ſo ſhall my labours be life vnto them, and euer as I ſpeake (deliuering but the word) their conſcience ſhall approue and confeſſe within them, that it is truth. Yea further I haue often ſecretly in my ſelfe intended, to ioyne vnto prayer ſome further indeuour and according to that meaſure of mercy, which the Lord ſhould vouchſafe mee, to make ſome plaine applications of ſuch portions of ſcripture, as I ſhould iudge in vſe and practiſe fitteſt for them That ſeeing in them by example the true vſe of the word of

God,

d, and how to sucke out strength in their seuerall
des from it, they might from one place to many,
from many euen to all, without any further guide,
n the guide of guides, Gods mercifull spirit, passe
h feeling, comfort, and true conceit of the good
rein contained, and intended to vs all. And falling
course of reading at last vpon that notable Chap-
the fift of Mathew, and seeing by some fur-
r meditation vpon those blessings therein contay-
, such wisedome taught, such faults reprooued, such
nfort ministred, and such matter handled, as for
n and all the world is most necessary. I resol-
with my selfe euen there to begin to put in prac-
my named purpose, and to make a tryall, if by
endeuour I might profit any. Which I now haue
e, presenting the same vnto the Lord with humble
er for his blessing, to mine owne, and others, with
ie request of Christian acceptance, and to your ho-
rable L. as to a meanes that shall make it more
ptable to all, and especially to them, that I
ely intend it vnto, so greatly honouring with all
e and liking the manifold mercies of GOD in
. I am not able (Madame) to doe with con-
, what tenne thousand times I am bound to doe
all care: namely, to shew my selfe mindfull and
kfull, as I ought, for all your Ladiships honou-
le dealings with me.

ut this I protest in the eyes of the Lord, that I
uld, if I could, and in witnesse thereof I deliuer
o the world this affirmation, and to your selfe these
e papers, most humbly beseeching your Honour,
since my want is in abilitie, and not in will, this
l testimonie of the same, may according to your
stomed clemencie be accepted of, and finde a
y therein of anie want wherewith it may

be

be charged. So ceaſe I to adde any further thing
ning your La. to the Lord of heauen to ſtreng
you ſtill in that happie courſe of the ſtudie o
word, and all other good learning, of the practi
dutie to your God, of cheerefull incouragemc
your ſeruants, and of honourable clemenc
all men, which is at this day a crowne v
your head aboue many others, and a glorious
nament about your necke, in the eyes, eares
tongues of all men, that eyther ſee you, heare o
or ſpeake of you, and my ſelfe remaine to perf
all duties, that euer I ſhall be inabled vnto, euen
all the power both of bodie and minde, as I am
bound. The Lord open the windowes of Heaue
powre his mercies out vpon your La. the Lord
firme you in all good works, giue you a true ſi
this vaine world, make your hart ſhake at his i
ments, melt with a fruitfull feeling of grace aſſu
holy life, and the Lord to profit make you think
euer heare that voyce: Ariſe you dead and co
iudgement. And yet in faith to ſay with chee
heart. Come Lord Ieſus come quickly. So
London this firſt of December. 1583.

Your Honours moſt hu
ble bounden to d

Germaſe Babingto

Y11260

A Conference betwixt mans *Frailtie* and *Faith.*

Frailtie.

O Wicked world, and wretched ſtate I ſtand in, O heauie hart and ſorrowing ſoule, how ſhould I comfort you? I haue it not, I ſee it not, I it not, what any way might ioy mee, how then can I giue it you? The con- I ſee in fulleſt weight and meaſure, woe is mee ten thouſand times that euer this light: yea let the day euen periſh rein I was borne, and the night when it aid there is a man childe conceiued. hat day be darknes, let not God regard Iob. m aboue, neyther let the light ſhine it. But let darkneſſe and the ſhadow ath ſtayn it, let the clouds remayne vp- and let them make it fearefull as a bit- ay, let darknes poſſeſſe that night,

let it not be ioyned vnto the daies of th
yeere, nor let it come into the accounts
the monthes. Yea, desolate be that night, an
let no ioy be in it. Let the starres of twilig
be dim through darknes of it: let it loo
for light, but haue none: neyther let it see th
dawning of the day, because it shut not
the doores of my mothers wombe, nor h
sorrow from my eyes. Why died I not
the birth, or why died I not, when I ca
out of the wombe? Why did the knees pr
uent me, and why did I sucke the breast
For so should I now haue lyen and bee
quiet, I should haue slept then, and beene
rest. Or why againe was I not hid, as
vntimely birth, eyther as infants, which ha
not seene the light? Woe is me I liue, w
is me I doe not die, and woe I feare mu
more, when ended is my course.

Faith.

Why Frailtie, what in the name
God meaneth this fearefull impatience
what case can there bee in the life of m
and woman so vncomfortable, as that
regard thereof, they should thus crie ou
Open your selfe, and conceile not yo
griefe, for the very speaking of it shall g
some measure of ease.

Frai

Frailtie.

Alas I know not almoſt how to doe it. For my conceits doe ſo oppreſſe me, and euer as I thinke of one miſery, ſtil the remembrance of an other thruſteth it ſelfe ſo into my mind, and at laſt the heape appeares ſo huge, as all amazed I faint vnder the beholding of them, and my cogitations are ſo diſtracted, as it is not poſſible for mee to make an orderly rehearſall of my woe. Yet ſince I haue met with you, I will performe it, as I can, committing my ſelfe to that mercie, that hath no meaſure, and to your ſelfe, as an inſtrument to apply his comforts to me, begging it euen with teares tenne thouſand times at your hands. I conſider then, that I am created heere in this world a reaſonable creature, conſiſting of bodie and ſoule, both ſubiect to dreadfull and endleſſe woe, if I finde not mercy with the Lord, which I confeſſe vnto you I comfortablie cannot aſſure my ſelfe of as yet, becauſe the hand of God me thinks more heauily preſſeth mee diuers waies than I imagine it would doe if hee loued me.

Faith.

And wherein I pray you, doe you thinke you are preſſed ouer heauily?

Pouertie the first temptation.

Frailtie.

Alas in many things (and yet God lay not my pleading with him to my charge.) To begin with some thing, I must needes confesse vnto you, that my low estate in the world is a maruailous temptation to me many a time. For God knowes, I am poore, and euen very poore, notwithstanding all my paynes, carke and care, which is not a little. My charge also is great for such an one as I am, yet their want, as good reason bindeth, is my continuall woe. Yet if this were all, me thinke I could wrastle with it, And by Gods helpe get the victorie, but these companions of pouertie are they that sting me so sore, to wit, disdaine and contempt both of mee and mine, of my doings, sayings, or any thing that proceedeth from me, and that reiection which is made of me out of all meetings and companies, those whisperings that I heare, reproches that I cary, euen at their hands that I little thought would haue done it, and that scornefull pittying of me, which often appeareth, with such like. For indeed if euer any found it,

I finde it true, that by wiſe *Sirac* was ſaid ſo long agoe. *There is euen as much peace betwixt the rich and the poore, as betwixt* Hyena *and the dogge. But looke how the wild Aſſe is the Lyons pray, ſo are the poore meat for the rich. And looke how the proud hate humilitie, ſo doe the rich abhorre the poore. If a rich man fall, his friends ſet him vp againe: but when the poore falleth, his friends driue him away. If a rich man offend, he hath many helpers, he ſpeaketh proud words, and yet men iuſtifie him: but if a poore man faile, they rebuke him, & though he ſpeake wiſely, yet can he haue no place. When the rich man ſpeaketh, euerie man holdeth his tongue, and looke what he ſaith, they praiſe it to the clouds: but if the poore man ſpeak they ſay, what fellow is this? And if he doe amiſſe, they will deſtroy him.* Theſe, theſe companyons of my pouertie are the things that euen cut my hart a ſunder, and will I, nill I, it breaketh euen vpon me by force as it were, to thinke that if the Lord loue a man, he ſhould neuer ſuffer him for want of worldly traſh, ſo deſpitefully to be intreated in this world, and ſo generally. This is but one thing that troubleth me, beſides which I haue many moe, but helpe mee if you can ere I goe anie further. Syrac. 13. 19.

Faith.

Nay goe on, vtter your griefe fully, and then your mind will bee the fitter to heare a great deale. For otherwise you will bee musing of the rest, when I shall bee speaking to you for your ease in this.

Frailtie.

An other verie daungerous torment then I must needs confesse is that continuall vncomfortablenes, which is still in mee by reason of diuers things, as by a waighty and stinging sence of mine owne sinnes, by sight of other mens loose course, and grieuous dishonouring of God in euerie place, giuing themselues to flattery, dissembling, and all manner of hollow dealing with God, and man, by meditation of the fierce wrath of God, and most dreadful iudgements, which assuredly hang ouer vs for these things. &c.

Againe both publikely abroad, in such as I deale with all, and priuately at home in such as I trust, I finde such naughtie vnfaithfulnes, and such vnfaithfull naughtines, as that I am driuen into greater choller and heate, than can any way stand with my profession of the Gospell, and with the liking of my heauenly father, whom I haue euer found good vnto me; and therefore iustly I stand

in

I feare that he will punish me for such intemperancie, and yet I cannot amend it. Now I pray you let me go no further without some comfort, if you know any for a wretched and wofull a case.

Faith.

Indeed Frailtie, your terms are too sharp, sower. For mée thinks, for any thing you haue yet vttered, your estate is neyther wretched, nor woful in truth, but christian like if you wil lay a while away your earthly eyes, and be iudged by the word of God.

Frailtie.

Ah fie fie, is your feeling of my case no more? then haue I vttered inough, and too much. But see my heauie plight, I am euerie way wrapped in wo, & yet I am not pitied.

Faith.

Nay but stay your selfe for shame Frailty, and be not so rash. And if I can not proue what I say, then be offended, but if I can, then as you feare God be reformed, for this impatiency in you is dangerous. I say therefore againe, me think your temptations be not strange, but such as vsually happen to Gods déere ones, and such, as (for anie thing I sée) Iesus Christ the Sauiour of man did foretel, & deliuer sure & soueraigne

comforts

comforts for, while he was here on earth
in diuers places, and by name in that no-
table Chapter of Mathew the fifth But be-
fore I can apply the same vnto you, I must
know of you one thing, concerning your
first griefe, namely how you fele your hart
within humbled by these things. For in-
deed if you be poore and bare, and so forced
to stoupe in outward matters to the richer,
and yet your heart remaine proud within
you, arrogant, hawtie and conceyted, your
tongue bragging the best, and your vanity
euer as it can breaking out, and giuing te-
stimonie what you would do, if your hands
were not tyed, and your hornes made short
of purpose by the Lord, then indeed I must
plainely tell you, that your pouerty, is a
whip of an angry God as yet with you, and
it will not certainly be remoued from you
in any fauour. But euen still God shall
checke you, and euery neighbour eyther o-
penly, or secretly mislike you. For a beg-
gers hand, and a proud hart hath euer of-
fended the eye both of God and man. But
if God hath giuen you this blessed grace,
that by this crosse of want, disdaine, con-
tempt, scorne and such like in your calling,
your soule is schooled, your hart is humbled,
your

your spirit broken, & all your vnruly and
eadie affections tamed within you verie
reatly in comparison of former times, so
hat euen truly your conscience doth wit-
esse to you, it is not with you, as it hath
eene in many respects, as if now you find,
hat often you are driuen to God and his
ouidence by this means casting vp your
yes to heauen for helpe, stay, and succour,
ecause you find but frozen harts in men, &
lchood in the best felowship lesse or more
ruly thē must I as plainly tel you again,
nd with as bolde a spirit, as such a truth
equires, your pouerty is welth, your con-
empt may be your comfort, and if euer
an or woman had God their friend, you
ay assure your soule in truth, he is no foe
nto you.

Frailtie.

O Faith, say not this, but prooue it.

Comfort against pouertie.

Faith.

With a very good will. I pray you
herefore marke me. When Christ, as I
id before, was here vpon earth to gather
nto himselfe the soules of men by life and
death,

death, knowing in this infinite wisedome the raine that should fall, the floods that would come, and the windes that would blow and beat vpon the houses of men, that is their faith and religion, on a time his disciples being together, and much people beside out of many places, he sate him downe and toke as it seemeth to mee this matter in hand, of very purpose, delivering out such comforts and helps, such defences and stayes, as being of men and women rightly applied, and vsed, shall euer holde vp their course, and keepe their pathes straight in the feare of the Lord and true religion. And see, amongst the manifold temptations, that he saw in wisedome would arise and be vrged by Sathan to shake men from the truth, this of yours which now we speake of is the first, namely pouertie. Against which, his heauenly voice deliuereth out this comfort: Blessed
Luke.6.20. are the poore, for theirs is the kingdome of God. Which golden sentence laid out in fuller termes, carrieth and implieth vnto vs this sence and meaning. Although earthly mindes can frame out no felicitie, vnlesse with worldly wealth their cup may ouerflow, yet I auouch vnto you, contraris

trarie to the wit and wisdome of them all, that in my fathers kingdome, blessed are the poore, the poore I say againe, and such as want what others wallow in, not halfe so loued of the Lord as they.

Now least his meaning should be mistaken, he saying no more but so, and euery spoyling vnthrift, whose vnreformed hart doth make an vnrepaired purse, or idle droanes that shun the course of men, and shut themselues vp in Cloisters as poore, that with more ease they may liue of other mens labours, or any proud hart yet wanting wealth might think it spoken vnto him, he more plainely hath interpreted his meaning, & shewed what poore he thinketh of, namely the poore in spirit. That is, such as vsing godly means yet are of purpose by their God kept vnder, & being vnder, do not swel with pride, arrogance, and conceit, but euen as the begger knowing his want, & no way hauing of his owne to trust to, confesseth other mens help needful for him, humbleth himself before them, beggeth their aid, & gineth thē (as instruments) ỳ praise of his liuing: so they hūbled, tamed, schooled & reformed by their want towards all men carry a lowly hart, and only at the Lords

Non magnum est ſua, ſed ſe relinquere.

Lordes hands loke for both comfort in this world, and saluation in the world to come. These poore men and women, that is, these that are thus affected vnder their crosse saith Christ, were their want more than euer any abode, and the companions of their wants, snubs, checks, tants, and such like moe, and more bitter than euer any mans were, yet euen in the most of them all, I pronounce them blessed, and I assure them happie that euer they liued, for theirs is the kingdome of God. For this cause therefore I asked you how you were affected vnder your pouerty.

And now Frailtie consider and weigh this sentence of the Lord. For inough it is of it selfe, if our incredulity bee not monstrous, to comfort the hart of any man or woman in the world, euen in the midst of all their worldly wants bee they neuer so great. Yet hath it annexed for our further ioy the consent of other places many, and experiences of the same in knowen examples not a few. As, If you lend to my people, that is, to the poore, I will blesse thee saith the Lord. The Lord deliuereth the poore in all his afflictions. The Lord wil be a defence vnto the poore, euen a refuge in

Exod, 22. Deut. 15. 10 Iob. 26. 15.

due

due time of trouble. He remembreth and forgetteth not the complaint of the poore when he maketh inquisition for bloud. The poore shall not alwaies be forgotten, neyther the hope of the afflicted perish for euer. Lord thou hast heard the desire of the poore, thou preparest their hart, and thine eare hearkeneth therevnto. He hath not despised the low estate of the poore, but they shall eate and be satisfied. I am poore and in miserie, but the Lord careth for me. Better is the poore that walketh in his vprightnes, than he that peruerteth his waies though he be rich. That which is to be desired in a man, is his goodnesse, and better is such a poore man than a lyer. God regardeth the poore and is their strength. **And vnto whom againe saith the Lord shall I looke and haue regard, but vnto him that is poore and of a contrite spirit and trembleth at my words.** The spirit of the Lord is vpon me, & hath annointed me to preach the Gospell to the poore. **And** the poore doe receiue the glad tidings of the Gospell. Call the halt and lame and poore to the supper. **And** hath not God chosen the poore of this world **saith** Iames. **&c. with a number such like testimonies.** The comfort

Psalm. 9. 9. vers. 12. 18. Psal. 10. 17. 21. 23. 161. 22. Prou. 27. 6. 22. Esay. 25. 4. 66. 2. Luke. 4. 18. Matth. 11. Luke. 4. Iames. 2. 5.

whereof

whereof if they be rightly considered, and the blessing of them vnto our hart by humble prayer begged at the Lords hands, no tongue of man is able to expresse. For the Lord our God is not a man that he should repent, nor as the sonne of man that hee should chaunge: but if hee loued the poore when these things were spoken, hee loueth them still, and to the ende hee will loue them: and if he regarded them, he forgetteth not vs, and euen amongst our selues, if he see you, he beholdeth also me, and if he comfort me, he will doe no lesse for you, for there is no respect of persons in his eys. Yet adde vnto these the experience of examples, and they will be more sweet. Naomi and her daughter Ruth, how did the Lord regard, bless, comfort, and prouide for? The poore widow of Sarepta, whose meale and oyle were at an end, and yet the dearth foretold much to come, how regarded he and fed during all the time? The other poore widow also helped by Elisha to pay her debts, and to liue afterward with the comfort of the rest, how sheweth it the care of the Lord ouer the poore that are godly, and howe mightily should it increase our faith? What an ex-

1.King.17.

2.King.4.

ample

ample is old Tobiah and his family, and what a speech of faith was that to his son? Feare not my Sonne because we are made poore: for thou hast many things, if thou feare God and flie from sinne, and doe that thing which is acceptable vnto him. How loued the Lord the offering of the poore widow that cast in but two mites? How chose he Disciples, & followers of his truth euer of the poorer sort? How chose he his parents of the very meanest certainly of a multitude, and how himselfe hath he honored the estate of Godly pouerty, for our eternal comfort, hauing not so much in this world as the Foxes and Birds, borne in a stable, wrapped in rags, laid in a manger, and yet the God and Lord of heauen and earth, & the disposer of all the glory of them both. O my hart and hand, how is the one too narrow to conceiue this heauenly sweet and the other vnable to lay downe but euen that little that I do seele? Shall any worldly want make vs thinke God loueth vs lesse, when we see the most loued that euer was in ỳ greatest want? Shal any discountenance, diskauor, discredit, causelesse, shall any snubs, checks, tants, scorne, contẽpt, rumors, or the very power of the spite Tob. 4. 21.

of

of hell driue vs out of hope in our gracious father, when we see examples in the dearest of vs all? O Frailtie, Frailtie, open thine eyes, looke vpon thy God, weigh his nature, marke his dealings with the dearest, heare his promises, make him no lyer, but gather strength, increase hope, and the Lord in mercy graunt it to vs euer. Let the changes and chances of this worlde bee what they will, or rather what it pleaseth God, let our orderly walking in our places with true paines, hart, and meaning, with due carefulnesse, with no vnthriftinesse, vp earely, downe late, and whatsoeuer meanes that god are to liue and lay vp by, for our selues, & ours, yet want their end of such reasonable store as we desire, let vs neuertheleſſe trust in our God, and hang vpon his hand, and neuer measure his fauour towardes vs by these things, for they are no iudges of it beeing as we see oft graunted to the wicked, and restrained greatly from the most beloued. Onely let our pouerty make poore our spirits, and break the secret pride of our harts, and then feare not, we haue a warrant of truth. Blessed are the poore in spirit, for theirs is the kingdome of heauen,

and

and a broken & contrite hart, O God thou ſhalt neuer deſpiſe. The contrarie now might as greatly be amplified to our cõfort if I thought it needfull. For as his mercifull promiſes are many and ſweet (as we haue heard) to the poore, ſo are his fearfull threatnings to the rich not a few: and as great is the good that is wrought in the child of God by this croſſe of want, ſo fearfull are the faults that are giuen vnto the ſoules of many by their ſtore of wealth. Let it ſuffice to marke what this ſame our Sauiour ſaith by the mouth of Luke, and oppoſeth ouer againſt the promiſe ſpoken of now alreadie: Woe be to you that are rich, for you haue receiued your conſolation ſaith he, and after him his Apoſtle Iames againe: Goe to now yee rich men, weepe and howle for your miſeries which ſhall come vpon you: your riches are corrupt, and your garments moth-eaten: your gold & ſiluer is cankred, & the ruſt of them ſhall be a witnes againſt you, and ſhall eate your fleſh as if it were fire, &c. And Paule again, Gaine is not godlineſſe, but godlineſſe is great gaine, if a man be content with that he hath, for wee brought nothing into the world, and it is certaine that we can cary no- 1. Tim. 4. 6.

thing out. Therefore when wee haue foode and rayment, let vs therewith be content: for they that will be rich, fall into temptation and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction. For the desire of mony is the root of all euill, which while some lusted after, they pierced themselues through with many sorrowes. But thou O man of God, flie these things, and follow after righteousnes, godlines, faith, loue, patience and meeknes, fight the good fight of faith, lay hold of eternall life, &c. By all which we do as euidently see again that honour, fame, port, pompe, wealth, and abounda nce in this world, are no sure witnesses of Gods fauour, and therefore the want of them no sure argument of the contrarie, but the end and verie truth is this, if we feare God and bee pore, pouertie is great gaine. And if further the Lord go with vs, and make riches also increase, yet may we neuer set our harts vpō them, for there is no sure comfort in them. And thus me thinks Frailtie for this first griefe there should grow comfort, and you should now be contented. For certainly, certainely, as God is God, or truth truth, po-

uertie

uertie is no token of Gods displeasure to all, but a singuler meanes of much goodnesse vnto many, and thus much onely of it at this time. The Lord giue vs profit by his promises.

Comfort against vncheerefulnes and sorrow, the second temptation.

YOur second temptation you say is this, the heauie weight you feele of your sinnes, & the continual sorrow and griefe, that is annexed and ioyned thereunto. For comfort and stay whereof I seeke no further, than to the place of Mathew named before.

Vpon the Lords prayer in the sixt petition, read more, aswell for discomfort by sin as other worldly heauines that will sometimes take one, & as it were ouerwhelme vs.

For euen there also in the verie next verse is this assault beat backe, and breach made vp, being in wisedome foreseene of Christ, as a thing that greatly should goe about to shake his Children's faith. What therefore you thinke your miserie, he maketh your happines: and what you thinke your woe, his maketh your comfort sure and certaine. Blessed (saith hee) are they that mourne, for they shall be comforted.

Which mourning can no waies bee meant but of such as now yours is, if it arise (as you affirme) by sight of sinne committed against your God, whom yet you loue and hope in, though it be with much weaknes. For worldly sorrow (saith the Apostle) causeth death, but godly sorrow causeth repentance vnto saluation not to be repented of. Worldly sorrow ariseth vpon outward grickes, or sight of outward punishment commonly, and godly sorrow vppon sight of sinne committed against a mercifull God, and a good God, tenne thousand times deseruing better seruice of vs, and who yet will be mercifull, if we repent and amend. Therefore the end of the one is nothing but desperation and woe, if the Lord do not speedily helpe, and the end of the other as you beare euen Christ himself say, is happinesse and comfort: which that you may yet more firmely feele, and to greater ioy with both hands apprehended, let it not bee tedious in a few examples to behold the truth of both.

Gen. 4. 5 11. 13.

Did not Caine sorrow and sadly cast downe his countenance when he perceiued a regard giuen to his brother, and not to himselfe: pinched it not his hart within, when

when God gaue sentence of him: We see it euidently, & yet neuertheleſſe we know withall, that the Lord abhorred him.

Did not Esau mourne, when hee wept for woe, and dubling ouer his speech to his Father, so expressed the passion of a payned hart within him: yet found no place to repentance saith the Apostle, though hee sought it with teares, but was reiected as a prophane person notwithstanding all his sorrow.

What griefe gripped the hart of Saul thinke you, when he saw his Armie spoyled, his three sonnes slaine, himselfe sore gauled and wounded with the Archers shot, when he desired his Armor-bearer to thrust him through with his sword, and for want of his assent, was glad to do it himselfe, and so become his owne destroyer: Was this no sorrow and griefe? Yet not blessed, but cursed such mourning and such mourner. 1. Sam. last.

What horrible hell of despaireful griefe battered the hart of Achitophell that famous Counseller, when he saw the distres he stood in, and for ease and end of that beanie hap, was glad to conclude his owne shamefull confusion, to put his owne head 2. Sam. 23. 23.

himselfe in the halter, and to hang himself? fell euer this out thinke we, before euen seas of sorrowes had wrecked and worne within him all kind of comfort away? No certainly, but such rufull ends haue euer heaps of rufull conflicts and conceits before them, therfore we sée some sorrow far separated from this promise of Christ in this place.

To conclude, what woe or woeme thinke we, did gnaw the hart of Iudas, when the guilt of cruell deed did presse his soule so sad, that neither reward receiued, nor any kind of conceit either of God or man, could stay his hands from finishing his owne life? Yet a cursed woe, we know, and as farre from the gaine of this promise heere, as sinne is seuered from a vertue. Act. 1.

Now of the other part wey the sorrow that you are in, if you tel me true, & marke the issue of it. Blessed first saith the Lord Iesus is it, & blessed are they that conceiue and feele it, for they shal be comforted. And then in his word he affordeth examples to shew the truth by triall of his promise. Dauid mourned for ỹ multitude of his iniquities, and remained mourning as hee saith, all the day long. Euery night he washed Psalm. 6. 6.

his

his bed with weeping, & watred his couch with teares. The sinnes of his youth stinged him, and the sinnes of his age grieued him: his knowne offences made him full woe, and yet his secret sinnes remained trrible. Now the end of all was comfort according to this promise, and blessed Dauid that euer he felt with griefe so much his grieuous transgressions. The like did Manasses and was comforted: the like did the Publicane, and was comforted: the like did the Prodigall sonne, Mary, Rahab, Lot, Noah, and all the rest of saued sinners since the world stood, & were cõforted. Now ỹ promise is made & offered as hartily and frẽly to you, to mẽ, & to all that euer wil take hold of it, as euer it was to them.

For Whatsoeuer things are written afore time, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope. And therfore Frailtie awake, and wipe thy dazeled eyes, behold the ende of sence of sinne and sorrow ioyned therennto: it is happinesse, it is blessednes, & it is certaine, sure, and lasting comfort, if God be true. The like may be said of that sorrow also ỹ ariseth not vpon our own, but other mẽs miseries, as for Rom. 15. 4. Luke. 19. Rom. 9.

the

Psal.74.9. Mich.7.2. the wante of the worde, for want of fruit when it is had, for heresies, divisions, and schismes in the Church, and such like: for this is a godly sorrow, and shall be comforted. A doctrine so sweet as no pen can lay downe. Sweet I say to all, and yet even most sweet to the ministers, to whom Luke.6. it was chiefely spoken: for he lift up his eyes upon his disciples saith the text when he spake these things, as knowing what store of stormes should arise unto them by reason of their calling. And therefore let them take it in the name of God, as it is offered to them, & claspe it in their armes so hard to their hart as all the woes in the worlde may not lose their hold from it. For the truth hath said it, and experience trieth it, they shal loue and not be loued, they shal labour and not be liked, they shall serue at the Altar, and but poorely line of the Altar. Their piety shal be hypocrisie, their zeale, choller: their heat, youth: their prayers shall not profit, their watchings wast, and their fastings doe no good, but sinne shall still raigne, iniquitie abound, the greater part remaine unreformed, and they of all their loue, labour, and true faithfulnesse be reiected, and contemned in the ende.

Whereupon

Whereupon what woe doth grow to the soule that sauored any truth of meaning, loue to God, or good will to men, let them iudge that haue felt, or whose wisedomes can wey what the Lord hath not giuen the trial of in themselues. Surely such it is as is able to make the meekest Moses plead with the Lord and aske why he so vexeth his seruant with an vnthankfull charge, and commaundeth to carry in his bosome as a nurse the suckling child so peruerse a people, as though he had conceiued them or begotten them all himselfe. Such as is able to make Ieremie crie in the twitching torment of his mind. Woe is me my mother that euer thou bare me, a contentious man, and a man that striueth with the whole earth. I haue neyther lent vpon vsury, nor men haue lent me vppon vsurie, and yet euery one doth curse me. O Lord thou hast deceiued me, and I am deceiued, thou art stronger than I, and hast preuailed I am in derision daily, euery one mocketh me. For since I spake and cryed out of wrong, the word of the Lord was made a reproch vnto me: and therefore I will make mention no more of thee, nor speake any more in thy name. But

Num. 11. 12.

Ierm. 5. 10.

Ierm. 20. 7.

here

heere is a comfort to stay all impatience, and to continue their course in serving of the Lord in their callings still. Blessed are they that mourne, for the want of the feare of God and men, for their sorrow shal haue ioy, and they shall bee comforted at the last. And in the meane time Elie his speech is meet for euery one: It is the Lord, let him doe what seemeth good vnto him. And behold heere am I, be it vnto me as my God will. Thus may the ministers apply this promise. And for you, Frailtie, or any one in your case, I pray you also consider how it fitteth you. For what can you say now, groning vnder this griefe of yours, traueling and heauy loden with your sins, what can you say, if you say your worst, but euen crie out vpon the fulnes & fowlenes of your iniquitie, vpon the ripenes and rottennes of your sinne, saying your life is losse vnto you, and there is no ioy vnder the Sunne, that you can conceiue of any thing by reason of your sinne? For you haue beene an Idolater, a blasphemous swearer, a Sabaoth breaker, a disobedient child to Parents and subiect to Prince, a murtherer malicious and spitefull, an adulterer wanton and light, a theefe deceitfull

1. Sam. 3. Luke. 1. 38.

foll and vniuſt, a falſe witneſſe, an euill thinker, and what not? And therefore though for many ſinnes you could hope of mercie, yet for ſo many you cannot, but a heape together beateth downe, when manany ſingle ones could not doe it. This is the worſt you can ſay, and this is il enough if GOD giue not fayth: yet ſée how all this is nothing, where this promiſe is marked. For euen this ſorrow, this mourning, this diſcomforte and griefe that you haue conceiued by ruing of your life, is a ſure token, that you are the Lords, and that he hath mercy for you, if you will not ſtand in defence of him, but be of good hope he ſeeth you.

And my proofe is no worſe then the Lords owne words, Bleſſed are they that mourne, (for their ſinnes and tranſgreſſions, for their wants and weakeneſſe, and for their loſe courſe in the waies of ſo good a God) for they ſhall be comforted. Shall hée ſay bleſſed, and you ſay curſed? ſhal he promiſe comfort, & you ſay you are caſt away? God forbid. Remēber what the ſpirit ſaith in ỹ 1.Ioh.5.10. He that beleeueth not God, hath made him a lier. And therfore conclude with you ſelf & be chéered with it,

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were there no more promises (which yet are many besides) of mercy vnto sinners, yet were this sufficient to stay the weakenes of any, if the Lord be in them to giue them faith in it, that the God of truth hath pronounced happines to this woe, & intailed surely a certaine comfort in time to descend vnto this sorrow. Many mo I say, are the promises of God, & many moe are the places of comfort in this your case, but my leysure serueth not now to make a treatise of a conference: and when inough is said, why should you not be satisfied? God hath spoken it, the power of hel cannot disproue it, and you should beleeue it, and I doe end with it, happy are you, or any man or woman in the world, if you feele your sin, and sorrow for it, so that you will beleeue. For you are not cast away, but you shall be comforted: you weepe now, but you shall laugh, and you shall feele the performance of the words of Dauid, Psal. 126. 5. They that sow in teares, shall reape in ioy: and they that goe weeping and carie precious seed, shall returne with ioy, and bring their sheaues with them. Whereas the same God saith with a thundring sound. Wo be to thē that laugh now, for they shal weepe.

Woe

Woe be to them that ſtretch themſelues vpon their beds of Iuory, ſing to the ſound of the viole, & drinke their wine in bowles of gold, without ſence and ſorrow for their ſins: for the day wil come when this ſweat ſhall want, and what hath not earſt bene felt, ſhalt ſmart and ſting, and burne no leſſe then the fire of hell, and ſtrongeſt benome of deſtruction that euer was or may be. God therefore giue vs faith, and what feeling of ſinne it pleaſeth him. For this fleſhly peace, and ſecuritie within vs, is no token of loue, and the contrarie weakning, griefe and woe, is nothing euer to diſmay vs. Amen.

Strength againſt the heat of affections, the third temptation.

YOur third aſſault ariſeth of diuers iniuries and ſundry wrongs that you ſuſtaine abroad, without redreſſe or reuenge, together with the vnnatiſulneſſe eyther knowne, or imagined in your owne houſehold and family, whereby you are driuen to greater impatience often then may ſtand with the liking of your God whom you ſerue, and whereby indeed, as you ſay, if you leaue it not, you know you do draw

vpon

vpon you the braue and angrie hand of him. For helpe whereof go no further, but euen to the verie next verse following in the same Chapter of Mathew, and marke it well. For well knew the Lord, that as they that feared God and haue not a gaping conscience to swallow for gaine horrible things, are both more subiect to pouertie with the companions thereof, and also more occasioned to mourne in respect of their owne causes and other mens, as also in respect of many checks, taunts, and vnkindnes, which they shall indure more than others vppon whom this flattering world fleereth and laugheth, and in whom a lulled conscience offereth sight of little euill in them, and therefore needed to be armed against them, as I say this he knew, so likewise aswell did he foresee, that these causes publike and priuate, of impatience, and distemperature in affections, should arise vnto his children, and therefore prouided for it also. For cast you eyes about the world a little, and view the course of things, are not the godly, harmeless, and quiet men often in this world reiected, and wrung and pinched at for this thing and that, when more contentious natures are

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let alone as shewes to deale withall? Hath not the true meaner often a shrowde turne done before others that are worse disposed? Hath not the voice of truth pronounced it of those that be his, that in the world they shall be wronged and hated, and persecuted, and so forth? Therefore if for this also he had not left vs counsell, our happe had beene harder, and our fall should haue haue beene greater, by these occasions. But like a wise teacher, and a good God hee hath done it as I say in the next verse there, and commendeth vnto vs the rule of our nature and the victorie ouer our affections be the prouocations neuer so many to the contrarie, setting a crowne of happinesse vpon the head of that glorious vertue in these words. Blessed are the meeke, for they shall inherit the earth. Now the meeke saith a learned man are they, which are not easily prouoked with iniuries, which are not short and teastie vpon euery offence, but are readie rather to suffer any thing than to do the things that the wicked do, men & women to conclude that resist not euil, but ouercome euil with good. Or yet more fully such (as an other saith) as are not of nature fearce, and desirous

euer

euer of reuenge, but mild, tractable, courteous, soft, & gentle, easily forgiuing a wrong if it be done vnto them, hating chidings, contentions and strife, readie to giue place to euery bodie, and chosing rather with a quiet minde to commit all to God, than with intemperate heat to pursue his owne right. Blessed are these men and women saith the Lord, and happie shall bee be, the earth is theirs, and the commodities in it, and they shall inherit them. And why so may you eyther say or thinke? Surely because this is not flesh and blood in them, but an heauenly alteration of crooked nature by Gods renewing spirit. For flesh and blood cannot brooke wrongs, but a man and woman wrought in another mould by the working grace of God, can and daily doe. Nowe the Lord worketh this in none but in such as shall neuer die (for this sanctifying spirit is the pledge of election) & therfore blessed are the meeke. O Frailtie then, what a place is this to help your infirmitie withall, if you will indeed consider earnestly? You cannot forgiue, you cannot forget, you cannot be stricken, but you must strike again, you cannot be wronged by word or deede eyther abroad

of

of others, or priuately of your owne, but by and by you forget your selfe, your place, your calling, your God you serue, and a number other needfull things to be regarded, and you are as hot as fire for the time. But indeed you must doe otherwise if you liue for euer, as you see in this little sentence. For the Lord hath giuen it out and charged his Ministers to the ende of the world with a bold Spirit to proclaime it to his people, that blessed are the meeke. Now they that doe as you doe, are not meeke, and therefore you see the conclusion how sharpe it is, they shall neuer be blessed, and if not blessed, then necessarily wretched, wofull, and cursed. Therefore I say again, I pray you let it be regarded, and thought vpon very earnestly. For truly mee thinke it moueth my selfe verie much. And though I see in the Scripture many other notable places sounding forth the same, and many reasons conuincing by forcible conclusion the necessity of it, and many examples of the tryed good that hath growne therby, yet as to others God giueth a greater conceit of one thing than another, so this to me I find more piercing then the other I must needs confesse. And

yet because euerie man is not my selfe, and you especially Frailtie are not Faith, though my daily companion in the world, least I should misse of helping you by ministring nothing but mine owne medicine to you, I pray you consider also of the course of other scripture touching this matter. And first you shall see no calling amongst men whereunto the Lord by name hath not inioyned this temperance of affections and sweetnesse of nature, which now I speake of. If they be ministers, then instruct saith he, them that be contrarie minded with meeknesse. If they be Magistrates, it is likewise enioyned them. And meeknes especially beautifieth them that are in authority, saith Chrisostome. If they be neither, whatsoeuer they be, walke worthy of the vocation whereunto God hath called you, saith the Apostle, with all humblenes of mind, and meeknes, & long suffering, supporting one another through loue. And Dauid giueth a reason of it, For them that are meeke shall he guide in iudgement, and teach the humble his way. And is this a forceleſſe reason? That which beautifieth euery calling, and euerie person, shall it not beautifie you, thinke you? And that which

2. Tim. 2. 25

Psalm. 25. 9.

which is forbidden to euerie one in so expresse plainnesse, can you thinke the Lord will euer alow in your selfe? Surely he will not, and therefore know it and thinke of it, if you please the Lord you must be meeke.

The reasons I speake of be these and such others. First the Apostle in his Epistle to the Galathians, reckoning vp the fruits of the spirit, which neuer appeare in any truly, but in such as shall be saued, reckneth this as one amongst them, to be meeke, and amongst the fruits of the flesh, that shall lead vs vnto death, hee reckneth the contrarie, choller and heat, whereupon we our selues (as cleere as the sunne) may see, that if ỳ Lord vouchsafe vs this change of nature from sower to sweet, and from anger to meekenesse, there is no more comfortable cry can happen in this earth vnto our soules, that they are the Lords. And if he doe not, then as mightily ministreth it an argument againe of woe, alas, and endlesse woe vnto vs. Gala. 5.

Secondly, to be meeke is a true imitation of Christ, for Learne of me, saith he, I am meeke and lowly in heart. But hee that treadeth the steppes of this Lord and Math. 11. 29

God, shall neuer die: and therefore blessed are the meeke. Contrariwise, to be hastie, furious, and intemperate, is to follow Caine, Esau, and all reprobates, which who so followeth, shal neuer liue, and therfore cursed is the contrarie.

Thirdly, the Lord careth for vs if wee be meeke, and watcheth ouer our wrongs, seeing all the words and deedes, and very thoughts conceiued against vs, and the Lord will pay our debts if we leaue it to him, and inuite him not out of his throne, sitting downe our selues therein, as Iudges and reuengers of our owne causes. He knoweth our vprising and downe lying, he is about our bed, and about our pathes, and spyeth out all our doings, and seeth hee not when we are wronged? Hee hath taken a reckoning of the verie hayres of our heads, he putteth our teares into his bottle, and are not our wrongs thinke we, noted in his booke? O therefore how should we our selues learne to be meeke, to forgiue, and to referre our selues ouer to him, sith we haue such a Iudge? The Wife whilst her husband liueth, quieteth her selfe from forren toyles, and leaueth all incombrances to him, for he careth for them: but if

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he by death depart from her, then she her selfe, because she hath lost her ayde. Now we, if we be indæd as we thinke wæ are, the children of the Lord, we are the spouse of an husband that neuer dieth, but in life is permanent, in power sufficient, in care still vigilant, and therfore how should this consideration kill our affections, mortifie our hastie harts and hands, and alter vs daily to an heauenly temperance, patience, and mækenesse? The Lord is our aduocate to put vp our sute, the Lord is also Iudge to giue sentence of our wrong, and Frailtie, then how can any escape that hurteth vs, if we would be mæk and leaue it vnto him? Mæ thinke, mæ thinke, I could euen dwell continally in this consideration, it is so comfortable. What madnes should mœue vs to harbour our hurt, to hatch vp our harme, & to kæp matters boyling & festring within vs vnforgiuẽ and vnforgottẽ, when we haue such a Iudge? God strengthen vs and giue vs victorie of our selues. But why Frailtie, standest thou yet so mute? Beleæuest thou not all this? If thou dost yet hang in the byers of thy vnreformed passions, adde hæreunto some further proofe of passed practise, and expe-

rience, and let that as mighty to perſwade, confirme and conforme thee to this vertue, if it be the Lords will.

The Iſraelites in Egypt oppreſſed and harmed, could not with right counteruaile might, but as patiently and meekely as God made them able, abide it, and cried vnto the Lord, and what followed? The Lord heard them, Moſes was ſent, they were deliuered, and Pharaoh with all his hoaſt drowned in the ſea. See with your owne eyes the reward of meekneſſe.

Dauid oppreſſed by Saul his father in law, whom at home and abroad he truly ſerued and honoured, ſought no reuenge, but euen refuſed it when it lay before him, and with all meekneſs, mildnes, and patience committed it to the Lord, and Saul had his puniſhment, Dauid the kingdome.

Iacob being threatned deſtruction by his brother, conceiued not by and by the like towards him againe, but leaueth his countrey and fathers houſe, putteth vp the wrong, poſſeſſeth his ſpirit in patience and meekneſs: and what inſued? The Lord was with him both day and night, the Angels of heauen are his ſeruants, the Lord giueth him wiues, and wealth, com-

foꝛt and ſtrength euerie where, and Eſau liueth to die foꝛ euer, as the fatted Oxe is pꝛepared foꝛ the ſlaughter.

Ioſeph hoꝛribly ſlaundered foꝛ his faithfull ſeruice bare his grieuous croſſe mærkly, and honour is his end, euen great and rare honour. O harts of ours then, where are they? What a God ſerue we, whoſe mercy vpon mæknеſſe hath thus ſhewed it ſelfe beſide in numbers moe? Shall it not moue vs? Shall it not pearce vs? Nay ſhall it not change vs? God foꝛbid wæ ſhould be ſenceleſſe, and theꝛefoꝛe you ſee Frailtie what muſt be done, and what ſoueraigne helpe the Loꝛd layeth downe foꝛ your infirmitie, bee your occaſion publike oꝛ pꝛiuate, at home oꝛ abꝛoad, with many oꝛ few affections certainely muſt be bꝛidled, and euen fought withall till they yæld & become moꝛe quiet: otherwiſe we run vpon our ruine both in heauen & earth. Foꝛ ỹ one thus as you ſee is pꝛoued, & truly the other is as true. Foꝛ what gouernment are they woꝛthy, that will not gouerne, as they poſſibly can themſelues well? What truth can they know, that cannot abide to beare indifferently both parties? No, euery man ſhal frame himſelfe to their humours till

That wee hurt our ſelues alſo in earth, by heat of affections.

till his turne be serued, and truth shall neuer dare to appeare before them. What daunger can be prevented, or what guilefull guest can be discouered, when heate doth thunder out threats, ere the time serue to take knowledge of the matter? The enemy is armed, the friend is discouraged, & iudge your selfe then how strength is impaired. What seruant, if God rule not in him mightily, will truly serue, where comfortable countenance eyther giueth not hope of conuenient reward, or at least presently accepteth, what is done, in fauour? What one that hath any gifts, friends, or abilitie, will euer abide with a louing and true hart, where reproches and discomforts are his daily death? No, no, it will neuer bee, nor it cannot be. Well may a worldly mind in regard of passed time and charge make men rubbe out and carry coales till they can doe better, or may get a cheate, but the hart being alienated, and the true faithful kinde affection that is aboue gold, worne away with often rebukes, which being not digested send vp at times as tokens of their remaining a bitter taste, all is but holow, all is but in regard of themselues, and if time should serue to neede

them,

them, God knowes how their ſnubbed harts would call their ſnubs to remembrance, whereas mæketieſſe, gentieneſſe, comfort and countenance, maketh a ſeruant true in his dealings, painefull, willing, conſtant in his place, and readie euen to die in the ſeruice of them whoſe louing vſage hath pearced his ſoule with a permanent affection if he bee of any good nature, and if he be not, the ſame vertue of mæknes, watcheth, loketh, heareth, and conſidereth all things wiſely, not bewraying himſelfe till he haue found indeed a hollow ſeruant, and then wœdeth out iuſtly ſo ill a member. Therefore I ſay againe, whatſoeuer your occaſions be of diſorder in your affections, be they at home or abroad, truly Frailtie, fight with your ſelfe, and neuer ſuffer your infirmity to preuail. For God requires it: and euen worldly wiſedome requires it, and the very hardeſt things are made eaſie by ſome vſe. Now you haue a God to helpe beſide vſe, who with his bleſſed mouth hath promiſed helpe, and with his mightie Spirit ſhall aſſiſt you, if you pray.

Frailtie.

Yea but the courſe of the world ſerueth not

not for ſuch coũſel. For I tel you now adaies, who ſuffereth a little, ſhall ſuffer more, and who putteth vp one wrong, ſhall put vp twentie. Men cannot liue now, and eyther get, or keepe, if they bee ſo gentle as you would haue them.

Faith.

O Frailtie, how are you deceiued? And how ſtill ſauour all your ſpæches of your nature? I pray you tel mee, if God would ſay to you be mæke, and I will confirme thee in this world, both with ſufficient maintenance & continuance in the ſame, be the practiſes neuer ſo pæuiſh againſt thee, would you not beléeue him?

Frailtie.

Yes, for I know he is able to doe it, if hee ſay hee will doe it, and I am not yet ſo weake to doubt of his power.

Faith.

Verie well, and I pray you what followeth in this verſe of Chriſt which now we handle? Is it not a flat promiſe that the mæke ſhall inherit the earth? If you will then ſtand to your ſpeech, and beleeue the Lord vpon his word, doe it now then and euer hereafter, for heere you ſee his promiſe. The whole world may rage a-

gainſt

gainſt vs, & yet ſhal we inherit the earth in deſpight of them all, if we wil be meeke.

That is, wee ſhal both get & keepe that portion which the Lord thinketh meet for vs, will they nill they that doe trouble vs: neither euer ſhall the force of foe further preuaile againſt vs, then ſhall be good one way or other for vs. Bleſſed Father of heauen, what a promiſe is this, and how contrarie to mans reaſon and ſence: yet repeated ouer and ouer in the ſcripture for further aſſurance as you may ſee, if you read but that one Pſalme the 37. confirmed to vs by Paule, who ſaith he had nothing, & yet poſſeſſed al things, and by ỹ experience of all the godly that euer was. Therefore euen a thouſand times marke it Frailtie, & lay it vp. The world pitieth theſe meek ones, & calleth thē Gods fooles: but the Lord bleſſeth them, & his bleſſing maketh wiſe. The world iudgeth meeknes the very high way to beggery, and yet you heare the Lord euen flatly ſay, they ſhal inherit the land ỹ haue the ſame, were all the world againſt them. Therfore to go no further, conclude now with your part Frailtie, to vſe this remedy of the Lords, laid down to bridle fraile affections & truſt his word.

Certaine

Certaine now you ſée it is, for the Lord hath ſaid it, Bleſſed are the meeke. And euen by that hold that I for my part haue taken of this promiſe, I pronounce vnto you againe, that the verie day and houre of your birth you may bleſſe, if the Lord giue you victorie ouer your affections and make you meeke: and ſo I leaue you to his mercie.

The fourth temptation, ariſing of want of iuſtice in our cauſes, &c.

Frailtie.

I Cannot denie, but your perſwaſions are vpon true warrant, and they ought greatly to moue, yet mee thinks you doe not fully marke my caſe. For if I ſought any thing eyther at home in my houſe of my family, or abroad in the world of others, which were not both meet for a Chriſtian to demaund, and in truth mine owne flat right, I could ſeemine anger to be faultie, and patiently learne to put vp the matter I truſt in time. But I tell you *Faith*, I do not ſo: I ſeeke nothing, but I haue ſaid, mine owne due, what I ought to haue, and what I truly pray for: and therfore I tel you in this caſe my choler hath

hath more warrant then you well marke. For it would touch any bodie to loose his right. And a man were better out of this world, then to be robbed thus of iustice and lawful fauour, as I am. It makes me werie of my life: and I tell you I feele it stir within me, euen to strike hands with the wicked, & do as men do like me, that I may be quiet.

Faith.

Softly Frailtie, softly, your tongue tumbleth too fast, and your nature I tell you plaine, breaketh out too much. Shall I lose my labour with you, and preuaile nothing with eyther speech or good will? Are you not ashamed with this affirmation, that if you sought any thing vnlawfull, you could beare in meekenes the deniall? Why no thanks to you, this could a Turk or Heathen doe, and almost the deuill: common reason would make them. But I tell you, except your meeknesse exceed this, you shall neuer be saued. For the Scripture is plaine, there is no praise to be patient, when a man deserues of man his paine, but if when we doe well, wee suffer wrong, and yet be meeke and patient, this is acceptable to God, saith the Apostle. And euen in your verie case

case of suits and demaunds, that are but
right, if iustice bee not had, yet must this
vertue of meekenes remaine in vs, as may
euidently appeare in the verie next verse
Chap.5. of Mathew. For there the Lord knowing
the nature of fraile flesh, how it would
startle and stormе at this matter, and be
tempted by it to forsake his truth, as it
were of purpose hitteth your obiection on
the mouth with his hand, & biddeth it stand
backe, as not worthy to appeare and be
heard. For (Blessed saith he) are they that
hunger and thirst after righteousnesse, for
they shall be satisfied. That is, blessed are
they that notwithstanding they so mode-
rate their desires, as neuer they seeke or
wish but what is iust and right, and their
owne due debt, yet as hungrie and thirstie
liue in patience & cannot be satisfied with
receipt of iustice for their owne. Blessed I
say are these, and they shall be satisfied.
Where you see euen with both your eyes,
except you will winke, that euen in your
own right we must want right sometimes
in this world, and yet must bee meeke and
godly and faithfull still. And in the end we
shall be satisfied, eyther of man, or God, or
both, as surely as we liue. Therefor Frail-

tie,

tie, if it be possible cease to be Frailtie, and gouern affections by these sweete promises of eternall truth.

No want of iustice, no wrongfull oppression, no crosse and vnconcionable dealing of men, must make vs fal out with our God, or strike hands with the wicked, God forbid. Shal we serue God no longer than he wil rule his wisedome by our wisedom, and serue our desires fitly? But words be but words, and yet I tell you these words are true reason. Notwithstanding, consider you for your confirmation, what godly men in the scriptures haue euer done: and if God will haue mercy vpon you, reforme your nature to their alowed course. I pray you, if a man serue at the Alter, is it not reason that hee liue of the Alter, that is, if a man spend himselfe, his bodie, his mind, his goods to instruct people in ỹ way of salnation, and require of them againe meate, drinke, and clothing for his paines, doth he require a thing vnreasonable, or doth he demaund any more than is his due right? Yet did Paule the deere seruant of the Lord hunger and thirst after this righteousnesse, and had it not. For vnto this howre, saith hee of himselfe, wee both hunger and thirst

1.Cor.4.11. 2.Cor.11.

thirſt, and are naked and are buffeted, and haue no certaine dwelling place, &c. Yet was hee meeke, patient, and his affections orderly for all this, and yet he had not his right as you ſee.

What did Dauid againe deſire at Sauls hand, but that ſince hee had vouchſafed to make him his ſonne in-law, he would likewiſe vſe him ſo, or at leaſt as a true ſubiect and ſeruant, with ſafetie of life till hee deſerued worſe? And was not this right and his verie due? Yet pleaſed it God Dauid ſhould hunger, and thirſt for this righteouſnes, and not haue it. And yet you ſee I ſay againe it was his right. What did Ioſeph hunger and thirſt for, but to be reputed honeſt, when he was honeſt, and not ſtained with the crime which his ſoule abhorred? Yet did he want it. What did all the Prophets & Martyrs deſire, but Gods glory to be increaſed, and their owne liues ſaued when they deſerued no death? Yet did they want it. Nay, what did euẽ Chriſt himſelfe hunger and thirſt for, whileſt hee heere liued, but the riſing vp of Gods kingdome in the harts of men, and the ſaluation of their ſoules? Yet euen this right and due to him, and this great and endleſſe

glo-

good to men themselues, could he not obtaine, but hungring and thirsting after it, was dispised and scorned, and in the ende killed. Yet were all these meeke, and gentle, and quiet in their affections, notwithstanding all this, and neuer fretted themselues at the crooked course of a cursed world, but stayed themselues, and at the Lords hands they were all satisfied in the ende, according to this promise. Ye haue heard that it hath been said an eye for an eye, Math. 13.38
and a tooth for a tooth, but I say vnto you resist not euill: but whosoeuer shall smite thee on the right cheeke, turne to him the other also. Yea, euen yet further, they thus wronged in the world spake of meeknes, and commended it both to themselues and others. For learne of me, (saith our Sauiour Christ) that I am meeke, and lowly in hart. And them that be meeke (saith Dauid) shall the Lord guide in iudgement, and such as be gentle, them shall he teach his way. Wherefore I conclude, if it pleased the Lord thus to deale euer with his children, and euen with his owne deare sonne yet satisfying them in the ende, and hath in mercie made a faithfull promise to deale no worse with vs in the end, if wee

will be content: truly then no want of iuſtice, euer in our moſt righteous ſutes and demaunds, ſhould make vs intemperate, but rather driue vs to this promiſe, and in it we to be content with all meeke mildnes, both of hart, tongue, and countenance, till the Lord ſee his time to ſatiſfie vs. And I pray you Frailtie conſider of it. You ſee it with your eyes, your excuſe is naught, bee your right neuer ſo good, and your wrong neuer ſo great. But we cannot doe what we ſhould doe euer, and eſpecially in theſe hard conflicts. Yet as neere as wee can, let vs be ruled, and draw to this heauenly vertue daily more and more of meekenes and patience. If we will not, ſurely as we line, when the Lord hath tried vs a while with mercie ſeking our good and cannot bow vs, hee will, at laſt ſcourge vs in anger, and fiercely breake vs. If the iudge ſhould ſay it, or any mortall man, be content and I will ſatiſfie you, we would be quiet, and ſhall the God of heauen and earth ſo ſaying not be heard, truſted and regarded? The Lord ſhew his worke vpon vs: for otherwiſe, if there be a hell, or hee be a God, this intollerable contempt of ſo ſweete a promiſe, and ſo

ſure

ſure a bleſſing will haue a ſcorching reward at the laſt. I can ſay no more Frailty, but bid you looke vpon his owne words, hee ſaith you are bleſſed when you are oppreſſed for want of right, if you will be content, and you ſhall of his owne ſelfe be truly and fully ſatiſfied, if you wil mildly tarie for it. Now if you will call him lyer to his face, and ſay you are miſerable becauſe you are ſo dealt withall, or not happie, neyther ſhall it be better with you vnleſſe you will leaue his lawes, and ioyne fellowſhip with the wicked, you may worke your owne woe, and who can help it? but I hope better of you, and I wiſh better to you, which you ſhall neuer miſſe if you will be meeke. And ſo let the Lord worke with you, you for his word, and you know my mind.

The fift temptation againſt mercifulnes by reaſon of vnthankfulneſſe.

Frailtie.

SInce then you are ſo plaine and comfortable, I will yet further bewray my ſecrete aſſaults vnto you, if I ſhall not be troubleſome, and craue your ſtrength as in

theſe, hoping when the remedie appointed of God is vſed, it will preuaile with me. I do then ouer and beſide all theſe, finde many other infirmities and euen in any thing that God hath commaunded, ſomthing or other faſt creepeth vpon mee to ſlacke mee from that duty, which I know to be inioyned me. As firſt in dealing with ſuch as haue neede of my helpe as a good Chriſtian ſhould, truly you will not beleeue how the ingratitude of the world quencheth my hart, and ſtayeth my hand. For I ſee the courſe of men, and the naughtines of natures in theſe euill daies. Let a man lend his poore neighbour ſomething to helpe him withal, as God commaundeth, or let him euen giue cleerly for euer to him, yet ſhall he neuer a whit be better loued of a number for it: but if hee lend, be driuen to ſue for his owne: and if he giue, haue rather vnkindnes, and a taunting ſcornefull ſpeech, than any other commendable and thankfull conſideration for his good will. Whereby I am often (I confeſſe my corruption) driuen euen to the poynt of this worldly and wicked concluſion with my ſelfe, Let them ſinke or ſwim for me, I will ſeeke to liue my ſelfe out of all mens dangers, and I will neither borrow nor lend,

giue

giue nor take, make nor meddle. Let other mens wants, be other mēs woes, & God help them, there are many waies to make a man poor, though his hād be hard enough. Now this I know is vngodly, & I was not born to doe thus, yet *Frailtie* I am, and by reaſon of the monſtrous ingratitude that the worlde aboundeth with, perforce I confeſſe it, I am often driuen towards this Rocke. Againe, I ſee euery man, euen from the head to the foot, ſo giuen to halting, cogging, gloſing, lying, ſoothing, ſmoothing, flattering, and diſſembling, and ſo thereby to winne fauour, to win wealth, to win friends and countenance in their dealings, that me think I cannot ſtand any longer in the innocencie of a good conſcience, but I muſt doe as they as they doe, that I may get what they get. Yet know I this to be deuilliſh, but I am *Frailtie* by name, and I feare me by nature I ſhall be no leſſe. Thirdly, when any vnquietnes growes in towne and countrey, or any iarring vnkindnes, I ſee ſuch hazard in dealing betwixt them, ſuch ſubtilties and fetches to make a man a party in that which his ſoule hated, and ſo to trouble him: and let the beſt be ſuppoſed, I ſee vſually ſo ſmal thanke gotten of eyther partie, but euen the

contrarie, that I assure you, I sit still, and let them bate the fire that made the fire, and themselues waste one another, and a thousand moe to for me, if they will. Notwithstanding, my conscience accuseth me secretly, that this is not well done of mee. And thus endangered without, and accused within, mee thinke my case is hard and grieuous. But I will not wearie you with any moe of mine infirmities. For I euen shame to shew you these, but that you are *Faith*, a friende where you take, strong and comfortable, and gaue me libertie to be thus bold with you before.

Faith.

Indeede Frailtie you are, when these things thus flow vpon you, yet Frailty may you cease to be, by the grace of God, if you will diligently weigh what strength in the scripture is ministred against them. For to begin with you first, and letting store of other Scriptures passe, to kæpe me still in this gift of Mathew, euidently it may there appeare, that the Lord knew it would assault his children, and therefore vttered this sentence, no doubt of purpose to confirme them still, that Blessed are the mercifull, for they shall obtaine mercy.

Math. 5.

Wherein

wherein, if it were well marked, there is comfort hidden, euen sufficient against this vile suggestion. For shall the Lord of heauen set a blessing vpon the head of a thing, and we not be moued with it? Nay shall it not more moue vs, then all the speeches or conceits in the world to the contrarie tending? What though a dull hart say, Let all men perish, so I may be safe, or what though a thousand pollicies pricke to a priuate regard, aboue measure of priuate wel-being, do we not heare with our eares, and see with our eyes, the speech of truth, which shall stand when heauen and earth shall fal, Blessed is the mercifull? Eyther then make God false, or this blessing assured to the vertue euer. And if it be assured, then neuer regard the conceits of a witlesse world, but consider the vertue in it selfe, and what it shall pull vpon you.

Then to the imagination of want that may grow by this grace, & to the sting that ariseth vpō their ingratitude, whō we haue bæn merciful vnto oppose the promise that followeth in the place. For they shal obtain mercy. Doth a man obtaine mercy when he is in this world made worse, & in ỳ world to come no better? No, you know he doth not,

not, and therefore it must needs follow, that this promised mercy implieth a greater good than euer can come harme by a liberall and mercifull hand in order, eyther in this world, or in the other, or in both. And it hath confirmation also of Scriptures beside. For I haue beene young (saith the Prophet Dauid) and now am olde, yet saw I neuer the righteous forsaken, nor his seede begging their bread. But the righteous is euer mercifull and lendeth, and his seed is blessed. And againe in another Psalme, A good man is mercifull and lendeth, and he shall neuer be moued, but had in euerlasting remembrance. Whereby it is plaine and plaine enough, that let the world and her checkens be as churlish as they may be, yet mercy is gainefull by the promise of the Lord vnto the mercifull. And more should we regard, what our God liketh, loueth, and blesseth, than what with worldly wretches getteth reward. Yet euen here also it hath his praise, as you may see by proofe in Iob and others many, though not peraduenture euer in all that are most bound vnto it. Wherefore euen a thousand times we should contemn this rude nature of vnreformed worldlings,

Psal. 37. 25.

Psal. 112. 5.

Iob. 31. 20.

Prou. 11. 26

lings, & let them be as vnkind, as vngratefull, and as peruerse as their corruption can make them, if the Lord soften our harts, and giue vs this vertue of mercy, our reward is certaine, the bill of our blessednesse is signed, and we, as we could euer desire, assured to be gayners. Thinke it then Frailtie in your hart, if I may obtaine any thing of you, and heare not these things without any profit. Ponder the good promised in your minde, and ponder the truth of him that promiseth it, God of heauen and earth. If the good countervaile your hart, as a thousand time it doth, your temptation is strengthned, and if hee neuer deceiued, that hath giuen his word for payment of you, it is more strengthned, but both of these are true, and therefore God giue you vse of them, the blessing of mercifulnesse to all that truly neede your helpe, is assured. This were inough then if you be not vtterly fallen out with mee, and will credit nothing that Faith telleth you, to stay your steps in this godly duty of mercy, yet regarding your nature rather then the need of the thing, adde vnto all this, but some little view in your minde of the vertue it selfe in it selfe, and it may be

you shall find strength increased by it. Is it not in his nature (thinke you) an assured vertue, that God maketh euer any promise of reward vnto? Or can it make miserable that the Lord saith, maketh blessed? Or is it not cause enough to continue you euer in the practise of it, that the Lord so often, so earnestly, and so generally to all estates commaundeth it? Surely it is, and therefore mercy in it nature, is a most notable vertue. Is it not to be honoured that maketh men in whom it is, so renowned, as that all ages speake and write of their names and natures for it? But this vertue of mercie hath beene such to many, and therfore in all truth a notable vertue. For proofe of my assertion, I let passe the multitude of the faithfull, whom eyther scriptures or stories, or present practise, as yet amongst vs honourably speake and thinke of. And I remember you onely of his name, whose nature in this action (being an Heathen) hath often wel liked me, Alexander the great. Whom when one Perillus humbly besought to help him with some money, towards the bestowing of his daughter in mariage, by and by he commaunded fiftie talents to be giuen vn-

Math. 6. 6. Colos. 3. 12.

Note.

to him: and when the man refused so great a gift, saying, that ten talents would suffice, being told of it, he also answered, that it behoued a good nature, not onely to consider what an honest friend doth aske, but what his abilitie is well to spare and giue. Thinking belike (which in truth is often so indeed,) that eyther modestie, or feare, or some one regard or other, may make an honest nature, not aske so much as indeed hee standeth in neede of many a time, and therefore good reason a faithfull friend should haue respect to such an one aboue his asking euer. Was not this a sweete nature then, and a notable vertue in this man? Or can any man read this of him, & not loue and like him for it? Great therefore is the praise of mercy and tender kindnesse euer. By mercy we resemble God, and proue our selues his children: For our heauenly Father is mercifull. By mercy we become instruments, and as it were Armers vnto the Lord, to deliuer his gracious benefits to our brethren, & euen very equitie requireth it at our hands, that if we find mercy in al our needs with God, we should not denie it in their wants vnto our brethren. For so saith the Lord to Luke.6.

that

Mat. 18.

that euill seruant in the Gospell, that ha
should haue forgiuen, because hee was for
giuen himselfe, and shewed kindnes to his
felow, sith he had found it with the Lord
himselfe. Last of all, that fearefull threat
of mercy euer to be denied to vs, if we do
denie it our selues to others, shoul
strengthen and stay vs in this vertue fo
euermore. Therefore loke not I say a
gaine vpon mens acceptance of our do
ings, but lok vpon ỹ vertue it selfe, how it
adorneth a man, how it commendeth
man, and how it maketh his fame to fl
both farre and neere in euery place. An
loke vpon the sure reward that is promi
sed to it by the Lord. If you be mercifull
you shall be blessed, if you be merciful yo
shall haue mercy, if you be mercifull, yo
shall be renowned, you shall assure you
soule that you are the Lords, because yo
resemble his nature: and if you bee no
fore be mercifull. This may encourag
vs, and this will encourage vs certainel
Frailtie, if the Lord be not quite departe
from vs. But as it is needfull that this ver
tue should be in vs, so it as needful that it
rightly in vs, for otherwise we deceiue o

selue

selues, and we shal misse the reward in the end. And therefore, as I haue indeuoured to stir you vp vnto it, so it shal not be vnprofitable peradventure altogether if I also direct you a little in it. Some then haue thought this vertue to haue beene deliuered in the verse before, which we haue heard of vnder the name of meknes, but indeed they differ much. For meknes then is shewed, when we our selues are wronged, and yet reuenge not, but put it vp, and leaue it to the Lord. And mercie when we our selues, being no way hurt, yet are touched and moued with other mens wants, & euen suffering with them because they suffer, endeuour our selues to our abilitie to relieue and helpe them. So that this vertue of mercy as you see, standeth of two parts, to wit, of a tender feeling and compassion within vs, and of an outward louing helpe with our abilitie whatsoeuer it is without vs. The misery of man is of two sorts, and therefore also this mercifull pittie and helpe of as many. For eyther a man wanteth what is needfull for his soule, or what is conuenient for his body. And both of these doth a mercifol Christian tender and pitty, and helpe as he can.

Of

Mark. 6. Of the former we haue a proofe in the example of our Sauiour Christ, whose bowels euen yerned and hart aked to see the spirituall miserie and want of that great multitude that then he saw being destitute of knowledge, and altogether as wandering sheepe without a sheepheard. Of the second we haue a proofe also in the Samari-
Luke. 10. tan, whose mercifull nature shewed it selfe toward bodily wants, & outward griefes of him that theeues had so ill handled. And in both these you see the parts I spake of, namely inward compassion and outward helpe. Without which neuer can this vertue stand, nor we be liked eyther of God or man. For if we pittie and yet helpe not, that fearefull speech of Iohn lighteth on vs. How dwelleth the loue of God in vs, and wee shall assuredly beare it in the day of iudgement. When I was naked yee cloathed me not, when I was hungrie yee fed me not, and so forth. And if we helpe a man in his need, and yet doe it not vpon any tender compassiõ towards him, but vpon a lolitie and pride in our selues, and vppon an imagination of merite, for the worke sake, or such like, it is lothsome: againe, all that euer we doe to the Lord,

and

we loose our reward. If you doubt of this, you may see it proued in the Pharises, whose almes abounded, and made a glorious shew. But because they let the waightier matters passe, as iudgement and mercy and fidelitie, their outward deedes had neuer reward. Therefore euen a thousand times marke it, how want of right disposition in the hart, maketh outwarde dealing of gifts, be it neuer so magnifical, but pharisaicall and wicked: against that blockish assertion of some, that the deede done must nedes be rewarded. This tender feeling both the Apostle both professe in himselfe, and require in other. In himselfe, when he asketh who is weake and he is not weake, who is offended and he burneth not? In others, when hee saith, weepe with them that weepe, and rebuketh the Corinthians, for that they seeing so great a fall of their brother, were puffed vp and did not rather sorrow. So well thus you see what manner of mercy must be in you, if it be allowed of the Lord. Now how this good vertue is begotten in vs, let vs also consider, and beside diuers others that might bee named, you shall see the workers of it especially, and

Math. 6.
Math. 13.

2. Cor. 11. 29.

Rom. 12.

1. Cor. 15.

How mercifulnes is wrought in men.

and aboue other meanes to bee experience and sight. For the first we see it in the wisedome of the Lord our God most plainely, who therefore gaue his owne sonne a sence of our woes, that experience might make him a more mercifull, readie and carefull regarder of our suits. It behooued him (saith the Apostle) in all things to be made like to his brethren, that he might be a mercifull and faithfull high Priest. And againe, we haue not an high Priest that cannot be touched with the feeling of our infirmities, but we haue one that was in all things tempted in like sort, yet without sinne, concluding thereupon presently. Let vs therfore goe boldly to the throne of grace, that we may receiue mercie, and grace to helpe in time of need. Why so? Assuredly because we can neuer feele that want which hee knoweth not, and knowing, experience worketh effectually a readie regard and helpe. Whereupon by the way, we may ground a great comfort against any crosse if we marke it. For thus may we thinke, if mercifulnesse make vs blessed, and experience make vs mercifull, then whensoeuer the Lord giueth vs any taste of woe, he doth but schole vs vnto happinesse.

Experience.

Heb.2.17.

Heb.4.15.

But

But I passe it ouer, & nowe let vs consider, what a very monster and vglie beast in nature hee is, who hauing himselfe drunke of the beggars dishe, and tasted the smart of needie want, yet neuer the more is moued in tender kindnesse to others, when God hath made him able to helpe them, but as brasse or iron, turneth both hand and hart away, when pittifull sutes are made vnto him for some comfort. And then view wee in like manner the force of sight in such examples as wee haue commended to vs in the Scriptures.

Sight a worker of mercifulnesse.

When Pharaohs daughter sawe little Moses in the basket, she pitied it: when Iesus sawe the multitude, hee had compassion on them, & healed all their sicke: when he sawe their want of teachers, hee pitied them: when hee sawe the woman weepe whose sonne was dead, hee pitied her: when the Samaritan sawe the wounded man, he pitied him: when the Lord saw his debter fall downe, hee forgaue him all: and he that seeth his brother want, & turneth his face away, O how is the loue of God in him? with a number such. So that sight I say, aboue eyther hearing or many other meanes, is a vehemēt worker of this vertue in vs, if wee be the Lords:

Exod, 2. Matth, 14 Marke, 6, Luke, 7, Luke, 10. Luke. 18.

and of this vertue not in part, but in whole, for if you marke the examples againe, you shall neither see pittie without helpe, nor help without entire compassion in the, but both together, the one following euer after and vpon the other: which if it bee so, then should wee take a view of our selues occasioned by this doctrine, and diligently weigh what eyther sight of other mens woes, or hearing, or any other meanes worketh in vs, and if we finde a flintie hart within vs, whatsoeuer we see or heare, iudge then betimes what wil bee our case at one time or other, when blessed shal bee the mercifull. Surely wee shal finde what the Lord hath spoken, that iudgement without mercie shall be vnto vs, because we haue shewed no mercy. And if we finde the contrarie, as greatly may it ioy vs againe on the other side.

But I forget my selfe in following this discourse too farre, and therfore heere wil I cut it of, once againe desiring you, neyther in this vertue, nor others, euer so much to regard what ỹ world doth thinke, as what the God of heauen that made the world, doth iudge. For if you doe, you shall neuer whilst you liue, keepe a straight course in any good. The Lord saith, the

merciful

mercifull man shall be blessed, therefore shame vnto the face that once auoucheth it, that mercie maketh miserable. The Lord accepteth it, let the world neglect it: the Lord rewardeth it, let a senceles worldling be neuer so vngratefull, and what the Lord rewardeth, it can neuer make a man worse if he vse it, therefore be mercifull. What should I say? Certainely Frailtie, till God become false, till his blessings become curssings, his promises vnprofitable, and his rewards not worth hauing, the feeling heart, and the helping hand, head, tongue, or any member, gift, or abilitie in vs, can neuer impouerish vs beyond our good, as you plainly see: and therefore your temptation is answered, and your weakenes strengthened, if the Lord grant you feeling and vse of his word: which I trust he will, and beseech him that he may.

Strength against Dissimulation, the sixt temptation.

YOur next temptation ariseth by dissimulation, and a mightie motion you finde to do as the world doth. But Frailty, would you leane to thinke gaine to be godlinesse, and begin to thinke onely godlines

to be gaine, as the Apostle teacheth, and a little to weigh with your selfe, what in euerie age euerie honest man and woman hath thought of this beastlie vice, were it neuer so generall, surelie you would finde strength against it in your selfe, and a marueilous hatred kindled in your hart of it I beleeue verily. For there is nothing that pulleth any body into this Metamorphosis of nature, but a careleſſe contempt of all opynions of vs, so wee may flourish and get our desire of this cursed world. Which I must say againe is a beastly vice in man or woman, because it so maketh them that vse it, this being euer the propertie of a man, to prefer honestie before auailitie. Now if you aske what hath beene thought, I am able to shew you euē vnder one sight both God & man against it, and man not onely Christian, but heathen, such as beside the light of nature had no direction by the Lord. For Woe vnto them sayth the Lord, that seeke deepe to hide their counsells from me. That is, that carrie more show than truth, as they do which are outwardly religious, & inwardly most prophane contemners of the same. Helpe Lorde, saith the Prophet Dauid, for it is high time, there is not one godly man left,

Scripture against it,

Esay, 29,

Psalm, 12,

but

but the faithfull are minished from the children of men: they talke of vanitie euery man with his neighbour, they doe but flatter with their lyps, and dissemble with their dubble hart. And then in the detestation of so vile a thing, the spirite of the Prophet breaketh out into a curse, as the Lord roote out, saith hee, such deceitfull lyps. Which certainlie is a speech that shoulde pearce vs deepe, when we consider and thinke of it.

The Apostle Peter also crieth vnto all that feare God, Lay a side all maliciousnes, and all guile, and all dissimulation, enuie, & all euill speaking: opposing these to the sincere milke of the worde of God, which all men ought to desire, that they may growe therby, as things that cannot agree and dwell together in anie man. And if we marke examples, was it not I pray you, a horrible thing for Simeon and Leuy to pretend such friendship to the Sichemits, and to harbour secretly so bloody conceits? Did not the soule of their godly Father Jacob, detest both such men and such dealings? Was it not vile & vnseeming either for a King or an honest man, to dissemble such liking of Dauid, as that he would giue him his daughter to wife, and yet meane

1, Pet, 2, 1.

1, Sam, 18, 21.

nothing thereby in truth but to snare him, and to worke his certaine ouerthrow by it? Such lous come to them that long for it, and such fathers in lawe God keepe vs euer from, may we thinke and say, if we marke it.

Was it not a detestable nature in Cain, vnder a brothers face to dissemble a murthering hart and mind? Can you abide but euen to thinke of that cursed Courtier Ioabs speech: Artthou in health my brother Amasa, and leaning forward to kisse him, secretly to stab him with his dagger that he died presently? These are the effectes of this cruell vice, and these are the fruits of such vnnaturall men as haue carried faces vnder a hood moe then they woulde shew, which assuredly the Lord hath caused to be written, to confirme our harts in an vnfained loathing of it, seeme it neuer such wisedome in a wicked world, and bring it neuer such gayne to the vsers of it. Now on the contrarie side consider again what a lasting praise is giuen to the contrarie, namely, to sincere and faithfull, true and plaine honest dealing with all men. So shall it still appeare vnto you clearer, that detestable in the eyes of God is a glosing tongue, with an holow halting

1. Sam. 20. 16.

and dissembling hart. What man is he saith the Prophet Dauid, that listeth to liue and would faine see good daies, let him keep his tongue from euill, and his lips that they speake no guile. As if he would say, haltars wil be halted withal, one way or other, let them do what they can, & so euill a nature shall find eyther with God or man, or with both at last a deserued recompence, & therefore be simple. Againe, in another place, Blessed is the man in whose spirit there is no guile. And againe, Lord who shall dwell in thy tabernacle, or who shall rest vpon thy holy hil. Euen the man saith the Lord, that amongst other vertues hath this by name, to speake the truth, when he speaketh from his hart. And what a speech is that of the Apostle Paul to the Corinthians, Our reioicing is this, the testimony of our conscience, that in simplicitie & godly purenes, and not in fleshly wisedome, we haue had our conuersation in the world. His conscience bore him witnes of plain dealing euer, & it ioyed him. Ours cry within vs, our dissembling is monstrous, & shal it neuer think we, bring sorrow to vs? Read at your leysure the sixth of Syrach, from the 33. verse to the end. Neuer forget also the commendation y Christ giueth to Nathaniel. But what should I

Psalm. 34.

Psalm. 32.

2. Cor. 1. 12

Psalm. 15.

heape

heape vp any moe testimonies? May I not stil referre you to the fifth of Mathew, & you there see euen this temptation also, as one that shoulde assault the godly, prouided for in these wordes, Blessed are the pure in hart, for they shall see God. Consider then of it well, Frailtie, and bee assured where there is a blessing set vpon the head of the vertue, there is also a curse set vpon the head of the vice euer. If they be blessed of the Lord, that reserue in themselues, notwithstanding all temptations to the contrarie, an honest, faithfull, simple, true dealing & meaning hart towarde all men, and in whose spirits there is no guile, then as you line, you may assure your soule the contrarie are accursed before the face of him that is trueth it selfe, and neuer any thing but truth. And whatsoeuer they gaine and gette in the world, they gaine and get the deuill and all with it, vnlesse the Lord turne their harts. But let this suffice a while touching God & his word, howe they do alowe this vice wherevnto you fele your selfe so greatly tempted. And a little also wey his childrens iudgement of it, the auncient, graue, and godly Fathers of his Church. S. Chrisostome writing vpon the 7. of Mathew, and considering

Fathers against it.

considering this slie nature of men and women, so faithfull in shew, and so faithlesse in proofe, breaketh out into this detestation of it: Fie, fie, saith hee, what a course is this? If it be a shame to seeme to be false and naught, is it not more shame to be so in deed? Therefore, eyther be as thou seemest, or seeme as thou art euer. Where you plainly see, the true loathing, that this godly Father lodged of this vice in his hart. S. Austine speaking vpon the words of Christ to Nathaniel, concludeth this glorious glosse that many make, and this deep dissembling that many vse, to be a speciall of the generall head fraud and deceit, the verie naming whereof we all abhorre. And vppon these wordes againe of the Psalme: Keepe thy tongue from euill, and thy lips that they speake no guile. Then, saith hee, is it trecherous fraud, *Cum aliud in pectore clausum habetur, aliud promittitur aut verbo aut actione.* When one thing is hidden in hart, and another thing promised eyther by word or action. Now of the contrarie vertue openly and expressly he affirmeth, that the simple, God hartily loueth, and another sheweth who they be, euen they whose dealings are without pleits and wrinckles euery way. Againe, that simplicitie

Simplices quasi sine plicatione Anselm. in Rom. 9.

simplicitie and plaine open honestie, that is contrarie to fraud and subtiltie euer, is commended saith Lactantius. And simplicitie is euer ioyned with true wisedome, saith Tertulian. No vertue so necessarie betwixt man and man, as humble simplicitie, and modest grauitie, saith another. And to conclude, if we regard the sentences and iudgements of any, but our selues certainly, me think it should neuer be forgotten, what S. Hierome so hartily speaketh: Haue euer such a regard of truth in all thy doings, as if once thou hast spoken it, all one thou takest thy selfe pressed with it, as if thou hadst sworne it a thousand times.

Lib. 1.

Ad Cælant.

Thus see you secondly then the iudgement of true Christian teachers touching the vice you are so strongly tempted to staine your selfe withall. Thirdly, nowe view the opinion of the heathen concerning the same, and if nature taught them very hartily euer to abhorre it, what will be the end Frailtie, can you suppose, eyther of your selfe, or any other, in whom neither nature, nor the renewed light and strength thereof, the blessed word of God, can kæps vpright in the Christian course of plaine, true, faithfull, honest meaning, speaking, thinking, and dealing with all men.

What

What is horrible deceit and fraud saith one of them a famous Counsellour, but when one thing is done, and another pretended in outward shew? Therfore like of the one & like of the other, hate the former and abhorre the latter, thought this man you see plainly in this place: And in another place, hee hath this reason against it. Suspition (saith hee) of others, was neuer good, but the more any man or woman vse dissembling & halting themselues, the more euer they wil stand in a suspicious feare of others that they likewise vse it, therfore neuer was it, nor euer shall be any commendable course in any. Againe, how soundeth it still vnto all posteritie, the discredit & shame of those rauelling, glosing, Thrasians, who hauing taken truce for 30. daies, spoyled their enemies in ỹ night with this shamefull shift, that they named no truce to be kept on the night but onely on the day? And how liueth still and will doe long on the contrarie side the praise of M. Regulus amongst these heathens, because he rather chose to die a cruel death, thē once to breake the faith he had truly plighted, & any way by fraud, subteltie, and dissembling trecherie to take the course that others did? But I stay my selfe and assure you of this, that

Heathen against it. Cic.

Offic. 2.

in

in all orations and speeches, in all places, and actions, for and against any man amongst them, honest plainenesse was euer an argument of fauour and succour, and hollow smoothing glauery, a note of reproch and an argument to perswade the contrarie. Now therefore let vs gather vp all these againe together, and if heathens hate it, Christians loath it, and the God of life and death abhorre it, what strength should any cause in the earth haue to tempt you vnto it? May Frailtie, how dare you for any fauour or gaine vnder the Sunne oppose your practise to his allowance, whose disliking killeth and casteth into hell for euermore? Therefore I pray you be warned, and wipe of that mist of earthly couetousnesse, and ambition, that bleareth your eyes, looke with an other sight vpon these things, and be assured if the truth of God be assured, that since honest harts, & plaine dealing hath a blessing promised, the gaine of flatterie, glosing and halting, is not the best wealth, nor the best wisedome. But his little is more, whose hart is pure, than mountains of gold and all honoured state, that is crept into by deepe dissembling, and so will the end proue in them or theirs, if God be God. For they are accursed, if the

pure

pure in hart be blessed, as I haue often now repeated. And iudge if the curse of God will want his effect at one time or other, at first or at last. But now if all this should not yet fully strengthen you (which God forbid) then proceed with the sentence in Mathew, and ponder wel the other part also of it. For they shall see God, (saith it.) What is this? But the Lord shal reueale vnto them daily more and more as a reward of their sincerity & honest walking, his will, his mercy, his fauour, his comforts, his ioyes prepared, and all his goodnes in Iesus Christ, toward them. Which indeed is to see God as man is able to see him in this life, and therefore is called blessednesse, because the end of such knowledge & sight is blessednesse, as woo and miserie is of the contrarie. Whereby the way we are notablie taught what is necessarie in eyther man or woman that shall euer profit by reading or hearing the worde of God, namely a pure hart, that is euen a sincere mind and vpright purpose to learne of the Lord and not to doe what they doe, eyther for one cause or other whatsoeuer beside, that a subtle minde can lay down. Which words of Christ include a strong comfort to honest simplicity, and as touch-

ing

ing a terror against smothing hipocrisie. For the one shal see God, the other shal neuer behold him to their comfort, but all their reading, all their hearing, all their knowledge, if the Lord bestow any, shall be to death, and not to life: to woe, and not to well: a sauour sending them bodie and soule to euerlasting miserie, as by necessary consequence followeth of the place. Yet I doe not mean in all this, that a man should all be open to euery one, and in euerie matter: for that were as great an extremitie the other way, and full of inconueniences. And I remember well what good counsell wise experienced Sirach giueth in this point: Namely, that we should not open our harts to euery one, least they be vnthankfull to vs, and put vs to reproofe. And in another place, be not too humble in thy wisdom. And I remember Chrisostom confesseth of himselfe, without feare of blame for it, that he vsed a little subtiltie to make S. Basil accept his bishoprick and charge, which otherwise hee would not. Therfore I say againe, vnder the praise of honest simplicity & purity of hart, I do not shrowd or bolster any plain foolishnes, and vnwiseræt sælines, but my speech tendeth to the pressing of that, euen to hell, if I can

Syrach. 8. 19

De Sacerdotio. lib 1.

which

which you Frailtie are tempted to: namely to lye, flatter, cogge, halt, glose, sooth, smooth, crouch, crœpe, sigh, sorrow, fawne, and fall downe at ones feete, sweare and protest liking, loue, faithfull seruice, and friendship, and what not, that may allure for credit and fauour, luker and gaine: when there is no more truth of good meaning in you, than is in the diuell, but onely for your turne. This is that that I inueigh against, & this is that God and all good men haue euer hated as I haue proued. To carry two faces vnder one hood for commoty, & mine owne safetie. To serue God with lips and outward show, because the law so prescribeth me, if I will liue in account, and inwardly to be a deepe dissembling hypocrite and a secret scoffer at his truth. To salute with a kisse the ministers of the word, as Iudas did his maister, and yet in hidden soule to abhorre them and their counsell as I do a tode, and euery way to remain a beastly man, vnreformed in word, deed, & thought vtterly, & to care more in the very trothof my hart for one secret houre amongst my mates, where my thrice damnable desire & vnregenerated humor may be satisfied, than I do for a thousand daies in any minister or mans cõpany in the world, whose

tongue

tongue rebuketh, countenance frowneth, or hart misliketh of my sin. To say as Ioab said with a stirring face. How dost thou my brother Amasa, & to stab him presently with his dagger, or as we say commonly many an one of vs, God give you good morrow sir and so forth, when bitter gaule in a festered hart biddeth the deuil fetch you sir, and worse too, if I could tell how. To prate and speake as a faithfull subiect, and yet to be a longing for to worke a ruine, to my will. And what should I say & to ride and ronne, to watch and wait, and performe all duties, as if I were the truest seruant that draweth breath, and yet is my hart only bent vpon my maisters preferments, and not one iote at all of faithfull dutie and affection in me to his person. This this abhominable and euen more than diuelish nature if more may be, is that I meane, and that the world too much liketh of, that you are tempted to Frailtie, and that Iesus Christ in this verse now named, armeth his children and chosen against. Wherefore my companion Frailtie, weigh my drift and marke my prookes, consider what you desire, and by what meanes you incline to get your desire. You desire but the world (to speake in a word) and for the

world

would to loſe your ſoule, what a gaine is it? But if you take this courſe, you ſhall as certainely looſe bodie and ſoule, as you now line and heare me, for it is curſed of the Lord, and they that vſe it ſhall neuer ſee God. His nature is all truth, and ſimplicitie, and therefore what fellowſhip can euer be haue with a falſe gloſer? But if you ſet the Lord before your eyes, hang vpon his mercy, and truſt to his prouidence, dealing with all the world ſincerely, honeſtly, plainely, and vprightly, beſtowing not face and forme, but euen all the loue, and dutie of your hart where it is due, be it to God or man: you heare the Lord, I ſay, that neuer lyed. Bleſſed are the pure in hart, for they ſhal ſee God: you heare his ſeruant David againe, Bleſſed is that man in whoſe ſpirit there is no guile, no guile I ſay againe, and the Lord giue vs ſtrength.

Againſt diſcouragement from peace-making, the ſeuenth temptation.

YOur next complaint is of ſlacknes, that creepeth vpon you daily more & more, in labouring to pacifie diſagreeing neigh-

bours, against which your conscience cryeth, and in deede with cause: for it is a great offence, hatefull to GOD, & hurtfull to the common wealth in general, & to manie a man in particuler. But in the name of GOD, Frailtie, strengthen your selfe by an earnest consideration, of the great excellencie of that Christian vertue of peace and vnitie, and fixe not your eye so much vpon the acceptance of men, that haue euer had theyr corruptions, and euer will. The vertue you shall finde in very high degree commended vnto men by the holie Scriptures of God in many places, & by many arguments: but I will referre the noting and naming of them to your owne diligence, & content my selfe in a short speech with a very fewe: Beginning first with that notable Psalme of the Prophet Dauid, wholie spent in this matter. Where his first argument is this: That which is good, ought euer greatly to be regarded & maintayned amongst men, but much more if it be both good and pleasant to, for these both do not euer concur together. But such a thing is peace & loue amongst men. For behold how good & pleasant a thing it is bretheren to dwell together in vnity, behold I say, & euen marke it earnestly.

Scriptures teach vnity

Psalm. 133. 1.

earnestly. Therefore it ought to be regarded and maintained euer, to the vttermost of our powers amongst vs. His second argument is this, That which casteth a comfort from it like the precious oyntment that was appointed for the Priests of the Lord, Aaron and his successors, and euen such a comfort as that oyntment hath when it is not sparingly dropped, but euen plentifully powred, and so plentifully as that it runneth downe, euen from the top of the head to the skyrts of his clothing, that is a notable thing amongst men, and by all meanes to bee retayned and sought: but this is peace and vnitie, loue and agreement amongst them. Therefore to be regarded and maintained greatly. His third argument is this: That which being had, is to men as the dew descēding frō the Mountains to the ground, & being wanting, is as the want of moysture to the earth, that is thrise needfull, gainefull, & good to men: but such is vnity, peace & loue, euen like the dew of Hermon that fell vpon the hil of Sion. Therefore to be regarded & maintained greatly. His last and not his least argument, wherewith he endeth both this matter & that Psalme withal, is this: That which falleth vpō men euē al ȳ

temporall blessings of God, and life for euermore, that is a thousand times profitable both to them and theirs: but such (saith the Prophet) is peace and vnitie, loue and agreement amongst men, therefore to be regarded and maintained greatly. Thus you see one mans iudgement, and that such a mans as had abounda nce of Gods most holy spirit to direct his hart to thinke, and penne to write, and as in truth was euerie way then renowned, and now remaineth by the Lord himselfe in high degrée aboue others commended to vs. Vnto whom if you adde some other Scriptures, you shal more peraduenture be confirmed with diuersitie, though this inough were sufficient. Consider therefore also those often repetitions of Christ in the Gospell, My peace I giue to you, my peace I leaue with you, loue one another, for this is my commaundement, that you loue one another, as I haue loued you, and heereby shall men know, that you are my disciples if you loue one another, yea, a new cõmandement I giue you, that you loue one another.

Iohn. 14.

Would euer the Lord Iesus haue thus gone ouer and ouer it againe, and iterated charge vpon charge in this order, if it had not beene a most excellent vertue in euery

countrey

countrey, towne, and house, loue and agreement? Marke againe that most earnest exhortation of the Apostle Paule vnto the same in his Epistle to the Ephesians, desiring them in his bonds for the Lords cause that they would support one another thorow loue, indeuouring to keepe the vnitie of the spirit in the bond of peace. And why? For there is one bodie and one spirit, one hope of calling, one Lord, one Faith, one Baptisme, one God and Father of all, &c. A most vehement and vrging reason if I should follow it and lay it playner open. And marke a multitude of other places to the same conclusion, which assuredly the Lord would neuer haue vttered, but that the price of peace, vnitie, and loue is verie precious in his eyes, and to all estates a most soueraigne good in the world. See also how sencibly things in nature carrie vs to this consideration. For by experience wee find it, that if the heauens agree to moysten the earth, and the earth, being moystened to giue her increase, wee are all the better for their vnitie, & if they should but euen a little while eyther of them deny his office, quickly and greatly should we feele the smart of it also. Therfore iudge by this the fruit of good agree-

Ephes. 4. 1.

Things in nature teach vnitie. Hosea. 2. 22. Deut. 28. 32.

ment. Againe, if the humors in mens bodies be at an agreement, not one aboue another, but very equally as is best proportioned & mixed, all the whole body is comfortable, prospereth, & doth wel: but if once any one aboundeth or wanteth, and their swete harmonie is broken, then by and by the whole bodie feleth it, and if a reconciliation be not made with conuenient spæd, it perisheth. Therefore iudge by this the fruite of good agreement. Againe if ỹ members of the body well agree to doe their seuerall duties, al is well: but if eyther eye denie to guide, foote to goe, hand to reach, stomacke to digest, or so forth, streight the whole bodie falleth to hurt. And therefore see by this ỹ fruite of good agreement. Last of all euen in musicall instruments marke howe well we like the noyse so long as euery string doth kæpe his iust proportion, and how presently wæ stop our eares from hearing, if any one be out of tune, twitched vp to high, or let downe to low, & all the musicke is marred. Al which & many moe in nature sound vnto vs, & as they can deliuer it out that great is the fruite, comfort, & good of peace and loue amongst men, & as great the euil, as odious the sight, if any one member in his own vaine conceit be

twitched

ſtitched ouer high, or negligently ſlacked ouermuch, whereby that fitte proportion is not kept, that euer ſoundeth and ſæmeth ſwæt. For then wil follow aſſuredly ere the time be long the proſe of Chriſt his ſpæch, A kingdome deuided in it ſelfe, can neuer ſtande. And that other alſo of the Poet,

By concord, ſmall to much is brought,
And diſcord great things brings to nought.

Upon all which then gather this concluſion, that if this great vertue of peace and loue be to the Lord himſelfe ſo acceptable, & to all eſtates in the world ſo profitable, muſt it not needes be in it ſelfe, how ſoeuer the world accepteth it, a moſt ſinguler thing, & a moſt deſerued praiſe to a man to be a peace-maker amongſt men? Certainly it muſt. But we need not to gather it by concluſion. For the Lord Chriſt himſelfe hath ſaid it in the ſame fift of Mathew, as preparing ſtrength before hand for this very ſame temptation, that now you ſæle, That Bleſſed are the peace-makers, for they ſhall be called the Children of God. And neuer, as I haue now often ſaid, doth he ſet a bleſſing vpõ ẏ head of any thing, but the ſame in it nature, & before his Maieſty, is a worthy thing. Wherefore this place

ſhould

should be to you, euen a thousand argu-
ments to confirme your obedience in so
Christian a dutie as peace-making is, and
a thousand spurres to pricke you daily to
it when opportunitie is offered, and occasi-
on giuen to the same. For Frailtie, what
can you resolue this speech of Christ into,
if you marke it well, but into this sence?
As if he should haue said to his disciples in
this order: I know the manifolde discom-
forts that shall be giuen to all men, and
especially to you Ministers in that dutie of
peace-making, which yet both belongeth
to all men, and especially to your calling,
notwithstanding euer to endeuour so farre
as power shall serue. And therefore, least
hereafter, when it shall so fall out, eyther
you or any other should be tempted through
mens vnthankfulnes, to the giuing ouer
of that so thrise needfull a thing, I fore-
warne you here before hand, and euen
giue you in charge, as I am your Lord and
Maister, that you neuer regard, cleaue,
and sticke in the acceptance or thankeful-
nes of men for your paines and trauell in
this matter. For if you doe, you shall be
discouraged. But euer looke you vp to hea-
uen, what is there thought of it, and to the
better sort of the world also, whom the Lord

hath

hath giuen eyes to discerne good things withall. And whatsoeuer you find at mens handes for so godly a labour, you shal well know it, finde it, and feele it, that with the Lord in heauen, blessed for euer shall be the peace-markers, and both of him and his true children here in earth, that know what is what, they shal be counted, taken, and acknowledged for the sonnes of almightie GOD, that shall liue with theyr Father for euermore. Which is enough Frailtie, if there bee eyther touch or taste, or any feeling in the world in vs, to stay vs for euer in this duty, be the peruersnesse of men neuer so much. For what can we desire more, then to haue our doings accepted of the Lorde, and our selues assured of euerlasting reward at his handes for men? Let men be mad and mad againe, let their croked affections worke and writhe them whither they can, and euen all vnthankefull speeches burst from them against vs for our good will, that may be imagined, my God is pleased, should a christian heart thinke with my indeuour, and his acceptance is my satis-faction, his content is my rest, & a sufficient requitall of all my paynes. Other wise Frailtie, I pray you euen earnestly consider it: What

loue

loue of God is that in vs, that the loue of man driueth out of vs, what care to please him is that, that mens displeasure quencheth? Fie, fie, it is too grosse, and ten thousand wonders may it be, that euer any of vs can sleepe with this imagination, that wee loue God aboue all, and yet in such things as by name are commaunded, & by promises cõmended to vs, wholy guid our obediẽce according to mẽs acceptance, or not acceptance, liking, or misliking. Wherfore, on still Frailty, with this duty & indeuor to reconcile disagreeing minds in the name of God, and were the bitter gaul, the spitefull peeuishnes, and all the vnthankfulnes of the deuill, and his whole hoast in euerie man and woman you deale withall, yet haue you comfort enough, if eyther the Lords acceptance can content you, or your owne promised reward & blessing please you, or good account to be one that God hath chosen for his child, with the better sort of the world comfort you. Now by the way of a little digression, in hope I do not wearie you, I would also wish you a little to consider, that if this peace and agreement amongst neighbours in townes and countrey be such, and so sweet in the sence of the Lord, as that euen the preseruers of

it, and restorers, when it is broken are so hartily blessed, and accounted for it the sons of God, must it not neds follow, that those things likewise are in high account before his Maiestie, which being in men and women, doe most mightily maintaine this blessed vertue in al and euerie societie vnder heauen? Surely it must neds follow. And what are they? Many and diuers are they if one should make a curious recitall, but for my part, when I marke the course of things, and the causes of good agreement in any place, I thinke but euen especially of these three. First a patient and meeke nature in our selues, able to beare and tolerate somthing, without mounting in the house top immediatly, and flashing out all on fire by and by, vpon the sight or hearing of it. Secondly, a well iudging hart of others, till wee be certaine of the contrarie. And lastly, a good tongue. Must not I say (if peace be so pleasing to the Lord) these things also be precious in his eies, which all ŷ world knoweth to be nourishing nurses of ŷ same whersoeuer they are? If peacemaking pul a blessing vpō vs, as ŷ Lord lineth, these so great preseruers of peace shal haue a happy reward. And if this be true, thē on ŷ other side again

the

the contrarie vices for their contrarie effect must nædes be as loathsome, hateful, & accursed: Namely, an impatient, hasty, fierce, froward, furious nature, that is as short as mosse, that hath never fought with al, & foyled any affection, but cleaving still in pure naturals, is unregenerated, & euer casteth out the savour of olde Adam, upon every occasion, be it but a trifle. Secondly, a suspicious misdæming mind of every bodie, that they say thus of us, worke this against us, or at least thinke thus of us, when in trueth it is nothing so. O poyson of peace in any kingdome, country, towne, house, or person living in the world, this misdeeming minde. And to a mans selfe there is no more twitching torment under the Sun. For it is euen a worme that is euer gnawing, and euer biting, and can neuer be contented. Lastly an euill tongue, a peaceleſſe tongue, that can neuer be quiet frō prittle prattle, from scanning this neighbors wealth, that neighbours wit, thys mans dwings, and that mans sayings, & from coursing euen the whole Countrie ouer, till all men haue bæn within the speech of our tongues, drawne out of us by the power peraduenture of a potte too much, or such a like influence,

influence. Must not these things I say, & the owners of them bee accursed, as sure as they liue, if peace and loue and good agreament amongst men be of the Lord blessed? They must, they must Frailtie. For all the world knoweth the venome of these things in any towne, and their mightie working against vnitie, and therefore I pray you, and I pray you hartilie consider of it, and cast euen a long looke vpon them, such an one as wee do when wee would marke a thing indeede, and beare it away. And I doubt not but God shall giue you strength against your temptation. There is no one thing so great a nurse of two of them, namely, of a misdeeming minde, & a prattling tongue, as idlenes is, when a man hath nothing to do and to applie himselfe vnto, but to sitte on a bulke in the streete, or bench in a Tauerne or an Ale house, & to whet his tongue with drinke, & to dry it with talking. or whē a woman hath no setled gouernment of herselfe in house, but is in the number of those that the Apostle Paule speaketh of, which being idle, learne to goe about from house to house. Yea, they are not onely idle, but also pratlers and busie-bodies, speaking thinges which are not comlie. Therefore, whose- 1, Tim, 5. 15.

euer

euer will be a preserver of peace, he must be an enemie to these curses assuredly, and beare more with two eares then he speaketh with one tongue. But I wearie you with this digression, which is longer then I meant, and therfore I cut it off, againe and again requiring of you, that you neuer hang vpō the account of men in any thing, that euer you goe about, being commaunded by the expresse word of God, but fully suffice your selfe with the acceptance of God, and that which you haue here an assurance of, if you be a peace-maker. Blessed shall you bee, and euer accounted both with God and his true children the sonne of God. And if this will not content you, quicken you, strengthen and stay you in this vertue, but that worldly ingratitude shall quench you, and draw you to such extremitie as you speake of, certainly Frailty you deceiue your selfe, there is no true godlinesse in you, but euen your name is too gentle for your nature, you are become plaine infidelitie. But I hope the best, and perforce me you no lesse, if you regarde your owne comfort. Sufficient is yet this once againe, if you be the Lords, Blessed are the peace-makers, for they shall be called the children of God.

The

The eyght temptation.

Frailtie.

ONce more would I trouble you *Faith*, if I might before we ende, and it is in this, I feare my nature if perſecution ſhould ariſe for religion. And what ſhould I do to obtaine ſtrength?

Faith.

There are many treatiſes of this point, godly, and comfortable, whereunto for larger diſcourſe I referre you and wiſh you to peruſe them. For mine own part whenſoeuer I thinke of this matter, theſe and ſuch other conſiderations ſeeme moſt ſweet vnto mee as yet: Further triall ſhall giue further aſſault, but God will bee euer good to Iſraell.

Firſt it is ratified, decréed & eſtabliſhed by the Lord our God, that through many tribulations we muſt enter into the kingdome of heauen. And therfore ſince it muſt be ſo, ſo be it in the name of God, and be it vnto vs, as it pleaſeth him: neceſſary things are to be borne neceſſarily & with chéere. For in vaine doe we grudge to doe what we muſt needs doe, or greeue to beare what wee muſt needes beare.

Heathens

Heathens & Pagans haue made a comfort of necessitie, and should Christians in better cause bewray more weakenesse? No, God forbid. But let it euer be our speech rather than theirs in such matters as our God sendeth and layeth vpon vs, *Ferenda quæcunque sint*. They are welcome whatsoeuer they be. Secondly this decree & course that the Lord hath layde downe for his children, thus to keepe, proceedeth not of anger & displeasure, or of a minde delighting in our woe, and seeking to punish vs, but of great loue and most fatherlie affection toward vs, & in deede wonderfully worketh our better being, & therfore ten thousand times welcom should this good will of his be to vs, and very farre from shaking vs from the true profession of his name, & trueth. For his affection, we heare his owne mouth speake it, that whom he loueth, he rebuketh and chastneth, manie a time repeating the same that we might remember it. And for the other we see it & knowe it by the proofe of euery dayes experience. For what maketh vs see the gaole of sathans hart toward vs, and euen our euerlasting ouerthrow sworne of him by his deuill-hood, if by any meanes he can worke it, to the end we may perfectly hate

Apoc. 4.

so

so perfect a foe, and yet so flirting a friend? The crosse. What rowseth vs out of dull securitie and colde conceite of our owne wants or the necessitie of Gods protection succour, & maketh not onely our tongues to speak, but the fire to kindle and burne within vs, and so our prayers to haue spirit and power before the Lord? The crosse. What killeth this intemperancie of our affections, and this blustring impatiencie of our natures, and maketh vs meeke, milde, humble, gentle, and like lambes, not lyons appointed to the slaughter? The crosse. What worketh the decay euen of the whole olde Adam in vs with all his lustes, concupiscence, and benome, and daily rayseth vp, as a meanes, the new man with all his sweet motions, heauenly and reformed actions? the crosse. What maketh vs spit in the face of this flattering world, whose loue causeth losse both of bodie and soule in the world to come, and to be content to part with her pappes, and to bidal her pleasures adue? The crosse. Lastly, what maketh vs teare our bellies from the earth whereto they cleaue so fast, and lift vp our heads to heauen, long for the life that lasteth, and desire hartily to be clothed with our house which is from aboue?

the crosse. Wherefore then since it is decreed, and that in loue to our so great good, that all which will liue godly in Iesus Christ must suffer persecution, what cause haue wee, would the Lord vouchsafe vs eyes, with the crosse to be discouraged and driuen from the Lord? Thirdly it neuer happeneth to vs, by fortune and chance, or by ignorance in our God, or in abilitie to let it, if it pleased him, but by his knowledge, by his will, and by his hand, and hee is our father, bound vnto vs in league and couenant of loue, that of his part shall neuer be broken while we hang of him. The mother may forget the child that is her flesh before he can forget vs, and as well can a man suffer the apple of his eye to be pricked, as he vs to be hurt, if wee cleaue to him: then iudge if his crosse should euer dismay vs. Fourthly, it is no strange thing or vnheard of, or vnseene before, that befalleth to vs when we are persecuted, but such as all our brethren haue tasted, found and felt before vs, and why then should we faint when we drinke but of the same cuppe that the deerest saintes and soules now blessed with the Lord, haue begon to vs in? Cast your eyes about, and see the course of times, although I know

you

you know it wel enough. Began not Abel vnto vs in this cup and course, assone as euer the Lord bewrayed his loue vnto him, before his brother followed not ỹ Patriarches, and Prophets, men and women, olde and young, in their times, and measures, euer till Christ came? Then was it not the cup that his owne selfe began to his children in, & the baptisme wherewith he was baptized? Followed not his disciples sent out into ỹ world as shæp amongst wolues, whipped and beaten, checked and snubbed, imprisoned and chained, &c. Followed not againe after them those thousands of his children vnder the primitiue persecution, some scalded, some burned, some broyled, some headed, some hanged, some throwen downe cõ the rocks vpon stakes, some stabbed in with forkes, some racked & torne in pæces, their tongs cut out, their eyes bored out, their flesh twitched off with pinsons, womens breasts seared off with hot irons, pricked vnder the nailes with nædles, and a thousand waies tormented? Yea, was it not euer true with the godly, *In hoc vocati estis*: For this end were ye called? And good Lord then, why should not a common case bee a common comfort? Why should any man or Woman that loueth

God, sæke or with a priuiledge aboue all the childzen of God that euer were, and euen aboue the sonne of GOD himselfe, Christ Jesus? Is it not honour enough, mercy enough, and fauour enough, to be dealt withall as they were? Therfore the cõmunitie of it to vs, with all our brethren and sisters, and euen with our eldest brother Christ Jesus, should stay our hearts whensoeuer it pleaseth the Lord to send it. Fiftly, the cause being not ours, but the Lord our Gods, and good, should also confirme vs. The short time that it can endure, were it (suppose) as long as we liue, should comfort vs. For our life is but a flower, as grasse, as smoke, as a bubble of the water, and as the vainest fickle fading thing that you can imagine. Againe, that passed promise from the Lord of life and truth, sealed with the blood of his owne sonne vnto vs, the sweetnes whereof all the tongues of men and Angels can neuer expresse, That he will neuer lay more vpon vs then he will make vs able to beare, should be like a thousand staues round about vs to hold vs vp. The promises of peace, comfort, and quiet, for euermore aboue measure and conceit of man, in heauen, if we continue faithfull to the ende,

should

shoulde hold vs vp. That sentence passed in ỹ Lords court, of bastardy, & consequently, of deprivatiõ of al inheritance, if we be without correction, shoulde hold vs vp. And what shoulde I go any further? The examples of our brethren of al callings, of all ages, men & women, that haue cõstantly carried their crosse, & neuer deliuered it vp, til they deliuered soule & al to their God, shoulde hold vs vp. Wherefore Frailtie, euen as Iudas the Machabee, could incourage his men, not to feare the multitude of their enemies, neither to be afraid of their assault, but to remember how their Fathers were deliuered in the red Sea, when Pharaoh pursued after them, so say I to you and to my selfe, let vs neuer feare affliction, nor the euill day, for our momentarie crosse causeth an euerlasting waight of glory. But let vs remember the firme faith of our Fathers, of our mothers, of our brethren, and friends, let vs loke vpon their patiencie, vpon their constancie, their hope, and beseech the liuing God we may follow their good steps, and stay in strength vpon his mercy, whatsoeuer hee sendeth vs, knowing it, as wee know we liue, that though our braines cleaue to the walls, though our bones be strowed in the streetes, and

our blood run down euery chanell, yet shall we rise again, restored by the power of our God, be gathered into his barne as his pure wheat, our blood reuenged, we crowned, & our tongues sound the praise of him that sitteth vpon the throne with maiestie and honour, aboue all conceite of any earthly part.

Frailtie.

O but *Faith*, the world wil giue such a spiteful censure of a man or womans life, religiõ, honesty, wisedom, & such like, as that it is euẽ a hel to heare them, when the Lord doth exercise vs. For it was euer, & I thinke euer wil be, the conceit of flesh & blood, that a good man & woman truly religious, truly honest, & sufficiently wise, cannot be so plagued as they terme it, of God at any time, and therfore the crosse must needes testifie to the world, a want in all these.

Faith.

It is most certaine and daily found what you say, yet is there nothing vnder heauen more absurd then that opinion. For loued not God Abel, Abraham, Isaack and Iacob? loued he not his Prophets? loued he not his owne sonne, and all that followed his steps to this day? Where none of them of a true religion, of an honest life, and wise enough

to take that course in the world that God allowed? Yet all of them plagued be as they call it. And neuer any further humbled in this world than Christ himselfe, and therefore prosperity or aduersitie may not bee taken for signes euer of fauour or displeasure. But the worst man most quiet often in the world, and most honoured, loued, promoted, and renowned, his deserued torment being deferred to another day, & the truest Christian most troubled, tossed reiected, and humbled, his comfort and reward remaining for him in another world.

But beside all this plaine demonstration of a tried truth, vse with your selfe Frailty to oppose against that cõceit of the world the sentence of the Lord our God next following in the fift of Mathew, after those that now haue beene considered of, Blessed are they that suffer persecution for righteousnes sake, for theirs is the kingdome of heauen. And thinke with your selfe, as I haue now often said, that if our God set a blessing vpon it, what skilleth it what the whole world, and ten thousand worlds mo if they were extant, doth iudge? Shall the voice of man be the guide of our course, & the line of our life? Shall mans iudgement or Gods iudgement stand in the latter day?

O Frailtie, we may not hang vpon so broken a reed as flesh and fleshly wit is. We may not be lifted vp with mans liking, vnlesse it haue further warrant: nor cast down with his disliking, vnlesse we know hee so deemeth iustly. And therfore againe I say, consider of this comfort. Consider of this world, and consider of the world to come, the one is transitorie, the other permanent: the one full of woe and secret sorrow in the verie midst of pompe, the other full of ioy, comfort, and solace, & that without all ending. Then, whether is here good to be happie, and there vnhappie, or here iudged miserable, and there founde most blessed, iudge your selfe euen with very reason. Certainly therfore it is a comfort sufficient, so knowne to be by Christ that gaue it, and euer hath and shall comfort the children of God against worldly conceit, Blessed are they, that for a good cause suffer persecution, for theirs is the kingdom of heauen. That is, all comfort possible to be thought of, and ten thousand times more.

This was Pauls comfort in ỹ midst of all his misery, & therfore he boldly & chærfully saith, he neuer counted ỹ afflictions of this world, worthy the ioy ỹ should be reuealed.

This

This comforted Dauid also, that he perished not in his affliction, as himselfe witnesseth, & as that speech by comparison may shew, I should vtterly haue fainted, but that I beleeue verily to see the Lord in the land of the liuing. And (what should I name thē) this euer hath comforted first, or last, lesse, or more, yet euer sufficiently any that were ỹ Lords. But see further how not onely thus in generality against persecutiō it pleased Christ to strengthē our weaknes, but cuē in specialitie also against those kinds which most bitterly tast vnto vs & shake vs sore, if we be not strong, to wit, reproch & report. For Blessed are you (saith he) when men reuile you, and shall falsly say all manner of euill saying by you, for my name sake, reioyce & be glad, for great is your reward in heauen: a saying neuer to be forgottē of vs whilst the life is in vs. For ỹ gaule of these crosses is not little, & the power of this assault hath appeared not as feeble in great Prophets and members of ỹ Church. The very words also of Christ his comfort, insinuate a secret force aboue many others of this temptation. For he biddeth them reioyce, & promiseth great reward in heauen, as foreseeing a great downefall both of heart and countenaunce Psal. 119. Psalm. 27.

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in man, when he is once touched, either with reuiling speaches to his face, or false reports behinde his backe. Wherefore to conclude, and leaue you now to your other readings of this matter, I pray you Frailty open your eyes, or rather desire the Lord to open them, that you may both nowe in the day of peace, and when soeuer also it shall please the Lord further to try you, see with your eye, heare with your eare, and beleeue with your hart, your offered cõsort in the Word, both against all other, and against this temptation by name of persecution. The word teacheth, & we know it is decreed by the Lorde, to be the lot of his deere ones euer in this worlde, & therefore welcome be it. The word teacheth it, and we know it, much good is wrought in vs by it, and therefore welcome be it. The word teacheth it, and we know it, no chance nor fortune, but the will of our heauenly Father layeth it vpon vs, & therfore welcome be it. We know it is no newe thing or vnseene before, but the olde portion of the godly that haue euer borne before vs, & therfore welcom be it. The cause is not ours when it is a trueth, but his, that made vs, & therfore welcom be it. We haue a promise wee shall not bee oppressed

with

with more then we may beare, & therefore welcome be it. We know we are childrē, if as childrē we be corrected, & therfore welcom be it. We are tolde we are bastards, if we be without it, & therefore welcom be it. And all our forefathers haue patiently carried it, & now are rewarded, therefore welcom be it. Welcom I say the crosse in generall, & persecution for truth all or part, as it pleaseth God, and welcome in particuler this kind of crosse, if so our God will, reuilings, reproches, reportings false and vniust. For we know our case, the plea is ended, and sentence is giuen neuer to be reuoked, blessed are we, good cause we haue to reioyce and be glad, for great is our reward in heauen. O the GOD of hauen & Father of mercie, strengthen vs, that these swæt promises may preuaile with vs, and that our eyes may sæ the comforts of his word.

What should feare vs Frailtie, that haue such a GOD, & that stand in such a state? I pray you lœke vp, & claspe your God in your armes, embrace his mercie, belœue his truth, and as you liue, though you be afflicted on euerie side, yet shall you not be in distresse: though you be in doubt, yet shall you not dispaire, though you

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be persecuted, yet shal you not be forsaken: though you be cast downe, yet shal you not perish: & though euerie where you beare about in our body, the dying of the Lorde Iesus, yet shall the life of Iesus appeare in your bodie, & there is neyther life nor death, Angels, principalities, nor powers, things present, or to come, height or depth, or any other creature, that euer shall be able to separate you from the loue God, which is in Christ Iesus.

Frailtie.

The Lord change me and I shall be changed, and greatly both ought I, and doe I thanke you *Faith* for thys conference, beseeching you still to pray for mee, as for one whose name and nature you know but too well. I can promise nothing, but seeing what I would doe, I leaue my selfe to his mercie that is able to make mee doe, both what I ought, and would doe: and so the Lorde keepe vs both.

Faith.

Amen Frailtie, Amen. And the Lord giue vs eyes to see what it is to haue a true hart to God, and to embrace true religion. Is it not to stand in possession of all these heauenly promises, & what soeuer befalleth to vs in this world, to be happy and blessed

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in it & by it? Be it pouertie, be it sorrow, be it oppression or whatsoeuer? And contrariwise, what it also is to be of a prophane hart, & of an vncircumcised life: Surely, euē to stand as depriued of al these cōforts, & if we be poore, to be also accursed in our pouertie, in our sorrow, & whatsoeuer befalleth vnto vs grieuous in this world. The Lord I say giue vs eyes to see it, & harts to think of it. For sul wel we know, that were euery one of vs a Monarch of a whole world by himself, they being as this world is, ẏ glory both of them and vs must passe away like a shippe in the water, whose tract cannot be seene againe, like an arrowe through the ayre, or a Weauers shuttle through his worke, like a fading flower, suddenly plucked vp and withered, like grasse, like smoke, & like the bubble of the water. We shall be forgotten with all our pompe, as the traueller is that tarrieth but a night, our honor shal come to an end, as the players part vppō the stage, our doings, sayings, lokes, gestures, states, and maiesties shall be rowled vp as a scroule, & cast into the office of forgetfulnes, where nothing can bee found againe. And then what remaineth? I say what remaineth? any thing but woe and wormes if wee

haue

haue contemned religion & liued disobedi-
ently against ỹ Lord? any thing but vexa-
tion & torment, both of the bodie & soule in
hell fire? Will then swearing be liked, or
drunkennesse, or whoring, or tippling, &
tauerning, sporting in vanitie, lasciuious
talking, writing, or looking, carding, and
dicing, reuling & rouing, pride, and excesse,
or any kind of sin detested of the Lord?
Will then a dissembling time-seruer not
be vncased? Will then an vniust seruaunt
not be found out? Will then an vnfaithfull
wife not be discouered? or a beastly furious
franticke husband, not be rewarded? Will
then any thing abide the face that com-
meth in the clowdes with thousands of
Angels, but onely a religious hart and
soule, that hath laboured to know, and
endeuored to liue, trusting onely to ỹ mer-
cie of God in Christ for all wants to be
pardoned? Alas we know it, euen as we
know we liue, it wil not: but destruction &
death shal then be to ỹ man or woman for
euer, that lewdly hath liued in this world,
& comfort endlesse to the contrary. There-
fore once againe I say, ỹ Lord giue vs eyes
to discry betimes the reward & end of true
religion, & of a reformed mind and life in
that day, euen for his Christes sake our
blessed

blessed Lord and Saviour. Amen.

Comfort against the death of friends.

RIght well said Chrisostom of the Word of God, *Habes oracula Dei? Ne moreris alium Doctorem. Nemo te docebit quemadmodum illa.* Hast thou the oracles of God: care not for any other teacher. For there is none shal teach thee like them. So say I for comfort, as he doth for doctrine, hast thou ỹ holy Scriptures, care not for other comforters. For none shall comfort thee as these do. Whatsoever woe wringeth, what soever sorrow nippeth, the word hath a comfort, & that a swæt one, if it be sought out & applyed faithfully. No mervaile therfore if the same Chrisostom sayd in the true feeling hereof, *Semper hortor, et hortari non desinam.* Ever I exhort, & I will never cease exhorting, that not onely here in the Church you would attend to these things that are said, but at home also, you would dailie give your selves to reading of the Scriptures: Touching this matter that now is moved, I have read, and you may see, what Heathens by learning, and natural light, have said to some themselves,

selues, and their friends in such losses: but this neuer read I, neither shall you find, that all their comforts haue countervailed one promise out of Gods booke: They saide well in many things, but neuer like this word that is from the Lord. They considered the necessitie of death, the miseries of life, the examples of great men that had gone before them, & such like. But what are these to those which the Word will shewe vs? Our saftie in Christ, our resurrection, our immortalitie in the presence of the Father, Sonne, & holy Ghost, with such like? Yet both good to a sanctified mind, & now that we are to consider of this thing, let vs view them both.

1 First, the necessitie of death, is a true comfort against death, be it of our selues, or of our friends. No flesh aliue but it must die. And shall we feare that in our selues, or immoderately bewaile that in our friends, that cannot be auoyded? This were with witlesse will to disturbe the peace of our whole life, & with a seruile dread of the last houre, to bereaue of comfort all the rest of our houres that wee are to liue in this present world. Which howe foolish it were, your selfe conceiue. The carefull viewe of natures course, doth

shewe

shewe vs degrees from age to age, till we come to a full, and then a like decrease by step after step, till we come to the change againe. Youth followeth child-hood, & age followeth youth by an assured necessitie, if we liue. But when we are children, we feare not to be men, neither when we are men, to become old men, but many rather wish it. Why then should we eyther feare our selues, or lament in our friends, death to follow age in his course appointed, more then age to follow youth, as was said before? Surely the one must be receiued as well as the other, without choise. And therefore a wise content both in our selues and our friends, shall becom vs best. Who will not die, let him neuer liue. For we receiue the one to endure the other, when God appointeth, and we must all die. To wise men necessitie is a comfort, and I hope to you.

2 The miseries of this life is another head from which Heathen men haue deriued comfort against death. Consider them with your selfe from the first age, to the last houre. The diseases incident to our bodies to vexe vs with woe according to their natures, some more, and some lesse, and the least too much. All the changes and

chances of this wretched world, where-vnto whilst we liue, we must lie open, wil we, nill we. Warres and massacres, publique and priuate, bloodie and cruell, want of children, and wickednes of children to our great griefe, touching infamie by slaunders and contumelies, errors and heresies in mind damnable, feares and cares, doubtes and dumpes, anguish and vnquietnesse, entring euen vp the inward partes, with a thousand like, are they not woes? From all which our death doth free vs. And therefore how should wee eyther feare or sorrow for our selues or our friends, what so doth friend vs? Truly, if we thinke of it as we should indeed, we must needs be of Seneca his iudgement, and approue his speech made in sort. Dignorant men of their own miseries, who praise not death, as the best inuention that euer nature had: which includeth felicitie, excludeth miserie, finisheth the toyles of age, preuenteth the perils of youth, to many is a remedie, to some a wish, to all an end, and deserueth better of none, then to whom it commeth before it be called for. Yea, wee must confesse, these things well considered, that it befalleth to men concerning death, as it befalleth

falleth to young children concerning their friends.

Little children, if their friends be disguised with some straunge shewes, they are afraid of them, and crying flie from them as some that would hurt them, but take off those visards, that they may appeare, as they are, and by and by they are comforted and imbrace them gladly: euen so is it in death when we are misled. It appeareth to vs disguised and couered with some ignorance of his truth, maketh vs shrinke to thinke that he doth approch. But plucke of that visard of supposed euil and beholde his nature, as he is, we see him our friend, yea, our great friend, that cutteth the thred which woe doth weaue, and we flie no more, nor feare no more, but are comforted truly, and embrace him willingly, as we ought.

They consider againe the famous men that haue dyed before them, and what such haue indured & could not auoid, they think great shame eyther to feare or flie, to lament in themselues or in their friends. The greatest lights that euer were amongst them died all. Socrates and Cicero, Demosthenes & Plato, Cæsar & Pompey, learned, or martial, or whatsoeuer. Yea what

wisedome and knowledge, what valure and prowesse, what act or what gouernement soeuer they had, all gifts and graces, all pompe and power, all Empyre and maiestie, were it ouer thousand thousands, yælded to death. Death had his place when the time was come, and as well these lights and loftie gallants, as the lowest poore ones and least wormes, drunke of his cup when they were inioined. Shall it not then euen in reason seem vnright, if any of lesse merit, yea, of no merit in comparison of such men, shal grieue for themselues, or any friend of theirs to indure that, which these indured? Surely, not onely to grieue, but not most willingly to welcom what these all embraced, is tendernes intolerable, folly vnfitting, & a fault that no way may be excused. Yea, the fault is so much the greater, by how much eyther you, or your friend, are inferiour to these men in seruice and vse vnto the common state. Thus did the Heathens seeke to salue the sore that grew by death of any. And to this end many things of like perswasion they heaped vp. I passe them ouer, as hasting to the word of God, the fountaine of all comfort aboue comparison. This onely I say, and pray you to obserue as the ende of

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the naming of thus much. That Heathens were ashamed to feare death in themselues, or immoderately to bewaile it in any friend. And will you faile of the strength of an heathen? Shall they fight better against foolish affections by ỹ light of nature then you by the power of grace & the bright sunne-shine of Gods word? The Lord forbid. And as you tender your credit to be iudged truly a souldiour, that aunswereth the promise made in Baptisme, that you would fight manfully vnder Christs banner, and not yelde to your foe, and your Gods enemy, let not sathan ouercome you in this, to make you worse then an Heathen, more passionate, more impatient, more subiect to will, and lesse subiect to reason, nay, more disobedient to God, and of lesse reputation before men for gouernment of your mind then they were. You know more, performe not lesse then they did. You haue seene a light that they neuer saw, walke in the same as a child of that light, and be comfortable.

And now to the word of God, the swéet fountaines of Israell, that coole indeed the scorching heate of all sorrowes, and by name, of this, when God taketh our friends away by death. Many are the pla-

ces whence comfort may flow, if they be confirmed, but meaning onely to giue you a taſt, ſome few ſhall ſerue you at this time, and to them be added by your owne diligence ſome moe daily.

Iob. 1. The firſt in Iob the firſt Chapter, the Lord gaue, and the Lord hath taken, and bleſſed be the name of the Lord. Where I pray you conſider wel what Iob loſt when he ſaid thus, and conſider what you haue loſt now at this time. You ſhall find your caſes far differing. Iob had his Oxen & his Aſſes taken away by ſtrangers, & his ſeruaunts ſlaine with the edge of ỹ ſwoꝛd, this was his firſt newes. The fire of God fell downe from heauen, & burnt vp his ſheepe and his ſeruaunts, and deuoured them, this was the ſecond newes. His Camels were taken by the Chaldeans, and his ſeruants ſlaine again with ỹ edge of ỹ ſwoꝛd, this was his third newes. All of thē bitter and grieuous to happen at once, I am ſure you will confeſſe, and full ſoꝛe any one of them by it ſelfe alone, would haue plunged many of vs in theſe dayes. Yet ſee farre greater. His fourth and laſt newes was, that his ſons & daughters were eating, & dꝛinking wine in their eldeſt bꝛother houſe and behold, there came a great wind from beyond

beyond ỳ wildernesse, & smote ỳ foure corners of the house, which fell vppõ his children, & they died al yea all, and al at once, by this suddaine meanes, to the vtter amazing of all that should sée it & thinke of it. Yet for all this, saith the holy Ghost, Iob did not sinne, to wit, by raving & railing, crying & roaring impatientlie, neither did charge God foolishlie, as doing anie thing vniustlie or cruellie: but considered, who had giuen, & who had taken, weighed with himselfe they were Goods, and not his, and should he forbid the Lord to doe with his owne what was his good pleasure? Wherfore meekelie, patientlie & peaceablie he cast vp his eyes, his hart, his soule, his mind, his affections all vnto the Lord, and sayd, Blessed be the name of the Lord. And of which Lord? Surely of this Lord that had thus dealt with him, and now taken all that euer he had from him.

God hath not dealt thus with you by many & many degrees at this time, & will you then take on, and as it were bid battaile to the Lord by wéepings & wailings, by sobbings & sighings, by gronings & cryings, by mutterings and murmurings, and many other testimonies of a discontented and offended mind, aboue that

which

which can ſtand with a dutifull childs behauiour, lawfull to his heauenly father? If your loſſe were as great as Iobs was, yet you ſée what he did, and this was Gods ſpirit in him, much more in a farre leſſe loſſe muſt you doe it, if you be indued with the ſame Spirit. Thinke with your ſelfe as you ſée Iob did, what eſtate you had in this friend of yours that now you haue loſt. You held him not in fee, but for terme, and what terme, no certaine terme neyther, but during the Lords good pleaſure. Now your tearme is out, and the Lord wil haue his owne againe, grœue not then at the loſſe, but be thankefull for the lone ſo long.

Againe, I warrant you Iob very carefully caſt with himſelfe what the Heathens about him, and ſtrangers to religion would ſay, if he ſhould take on and outrage by any impatiencie. Surely euen thus. Behold now the man that feared God, and was ſo religious, that taught others, and rebuked many when they did offend, that ſpake ſo much of the Lord, and had his will ſo euer in his mouth, that gaue ſuch teſtimonies ſundry waies to the ſhow of man, of a reformed minde, &c. Now where is all become? Now ſée this mans

practiſe

practise how it answereth his speeches whē hee was not tried. What doe wee see now more in him then in another, that made not halfe the show that this man did? Is there but so much in him as in many heathen, that knew not his religion? Haue not they taken patiently losse of Fathers and Mothers, wiues and children, kinred and friends, & neuer started at it in comparison of this man? O vaine fable then of a Religion, that yeeldeth no more patience and quiet content in time of need then this man doth, wee will no such religion for our parts, neither wil we hereafter regard this man, as wee haue done before. and so forth. What a fearefull fruit had this beene of Iobs impatiency? How could the Lord haue indured it at his hands, if he had opened in this sort the mouthes of the wicked against his holy feare? Wherfore Iob laid his hand vpon his mouth, and submitted himselfe wholy with all his affections, to the Lords good pleasure, without causing any one to speake euill by his meanes, to Gods good liking, and his owne lasting praise to the worlds end.

The case is yours at this time in a sort and measure. You haue lost a losse, & mens eyes are vpon you. You haue loued the truth, and

and spoken of the Lords feare before diuers. Now they looke for the power of it in your selfe, and as they see you now to gouerne you affections according to the same, so happily will they thinke both of religion and of your selfe while they liue. Pluck vp your hart then in Gods name, and shew patience & comfort. Honor ỳ Lord by blessing his name, as Iob did. Honor his truth which you professe by a godly stay of weake nature, and as the Lord liueth, hee will honour you againe, with mercie that shall countervaile this losse, and farre exceed it. All is his that you enioy, and this friend of yours was his also. He hath not taken all, but part, and left you much more then he hath taken. Say then with the Prophet Dauid in a sweet comfort and ease of your minde: O my soule, why art thou so sad, and why art thou so vnquiet within mee, still trust in God, &c.

Euer be content, and now be content with his holy will. Hee gaue, and none but hee, he hath taken, and none but he, not mine but his owne, my time was out, and the right returneth to the true owner.

I may not grudge a mortall man his owne whē my time is out, much lesse God, my deere God, my sweet God, my good God,

that

that ſendeth me yet mercies many, and comforts many, though this be gone. The Lord ſtrengthen me. Amen. Amen.

Secondly, to your comfort, conſider what this ſame Iob ſaith againe in his ſecond chapter to his impatient wife. She rageth and ſormeth, ſhe fretteth & fumeth, not only like a weake woman as ſhe was, but like an vngodly woman, as ſhe ſhould not be, and comming to her husband in this great affliction, increaſed now much more by Sathans malice vpon his owne bodie, ſhe biddeth him curſe God and die. To whom this ſwæte ſpirited man made this anſwere. Thou ſpeakeſt like a fooliſh woman, what? Shall wee receiue good at the hand of God, and ſhall we not receiue euil? Not ſinning yet for all this with his lips, but ſo bridling his affections, ỹ his tongue through impatience did not once murmur againſt the Lord. Now marke I pray you, Iobs reaſon to his wife. He telleth her, both he and ſhe had receiued many good things at Gods hand, & therfore they were bound to welcom ſuch woe as the Lord ſhould ſend without any way-ward grudging at the chang. Becauſe good things bind to take worſe things well if the Lord doe ſend them. Himſelfe followeth this rule,

and

and for the mercies which hee had had, he will now indure with willing heart and quiet minde, the miserie which was present.

Blessed Iob thou man of God for thy so doing. How swæt was this argument in Gods eares, that prevailed not so much with thy way-ward wife? Apply this now to your owne estate, and tell me as you tender truth, whether God hath not bæne full good vnto you many waies as well as to Iob? Cast vp your bills of receits, and call your selfe to a Christian audit. I warrant you the Summa totalis will amount verie high, and yet you can never remember halfe. Your election, your creation, your redemption with the wounds and woe of Jesus Christ, your iustification by his perfect innocency, your vocation by his heauenly word, and sanctification by his blessed Spirit, your glorification in his most glorious kingdome, which in hope you inioy, with all other mercies in bodie and soule, in your selfe and your friends, so infinite waies bestowed of him, and so to your comfort receiued of you since your first conception, they will make a summe as I am sure you will confesse verie great. Thinke then what Iob said for his part,

that

that hee toke himselfe bound by the good to endure the euill, and see if your case be not all one. You may not gaine-say it. And therefore except you will malitiously fight against the Lords good pleasure, you must yeeld as hee did, and say euen as he said in effect of words. O my deere God and blessed Father, how many haue thy mercies beene vpon mee, and to mee? How deepe a draught haue I drunke of this sweet cup of thine? Now thou hast taken one comfort from me, shal I not set the one against the other, as thy seruant Iob did? Shall I receiue good things at thy hands, and not euill? Shall I prescribe vnto thee what I will haue? O farre be it from me. I thank thee my deere God for thy manifold and infinite mercies. And in this chaunge I couch my selfe at the foote of thy Maiestie, thy will be done and not mine,

Lord make me content, and sweete Lord I am content, as a weake wretch can be content. To will is present with mee through thy grace that hath wrought it, but I finde performance hard through the sinne that is in me. My losse thou hast gained I doe not doubt. This friend is removed from me to dwell with thee, and I may not grudge it. Many mercies I enioy

ioy ſtill, and they ſhall content mee.

Thus if you reaſon you ſhall pleaſe God, reſemble Iob heere before your eyes and that eye of God that ſpied him, and made his boaſt of ſo patient a ſeruant, ſhall doe the like of you to your great good. In the Lord then comfort your ſelfe after this ſort, and remember this ſpeech of Iob to his wife. Iob receiued good things, and ſo haue you, Iob receiued euill, and ſo muſt you, Iob yet was patient, and ſo ought you. Now the God of patience giue it to you.

Thirdly, I think in this caſe of ỹ Apoſtles words: All things worke for the beſt to them that loue God. If the dead belonged then to God, this was beſt for him, to be releaſed, and if your ſelfe belong to God, this is alſo beſt for you at this time to loſe him. Beſt I ſay in the wiſedome of God, and to ſome end, although not ſo in your owne reaſon, which ſeeth not ſo farre, and in all reſpects. Now think with your ſelfe thus much. If you had done good to one ỹ pleaſured him much, & all the friends he hath, or any of them ſhould crie out for it, would it not grieue you? Surely it would grieue euen ſo much more, by how much that vnthankfull diſlike ſhould be more vehement and laſt long. So is it with

God.

God. And therefore ſee what you doe and whom you anger. The Apoſtles wordes are plaine, all things worke for the beſt to the that loue of God. If you beleeue it, and thinke both of your dead and your ſelfe that you haue loued God, the holy Ghoſt concludeth, which cannot lie, that this ſame was beſt both for him and you, that now is effected and come to paſſe. When good is done, we ſhould not grieue, and when the beſt is done, much leſſe ſhould we grieue. Away then with ſorrow & ſowre looks, and let the Lord for his mercy receiue your thanks from faithfull content, and not murmurings and repinings from vnbrideled affections. Not onely good is done, but the beſt, euen the verie beſt by him that knew what euer was beſt, & it ſhould appeaſe you. God is no lyer, neyther can bee deceiued, but if one houres life might haue beene better eyther for him or you, then is not the beſt done, and then the Apoſtles wordes are not true. But that were wicked once to imagine. Therefore no longer life would haue profited either him or you. But the verie beſt is done. Bleſſed be God for his goodnes euer.

Fourthly, I conſider what the ſame Apoſtle ſaith in another place: I deſire

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to be looſed, and to be with Chriſt, which is beſt of all. And I aſke of you whether your ſelfe doe not the like as you are able. If you doe not, you are yet ouer earthly, & further in loue with this wicked world then you ſhould bee: If you doe it, why then grieue you that your friend hath obtained, what you deſire? This will ſeeme enuie rather then loue in you, to conceiue diſlike for once well doing. What againe if your friend wiſhed as the Apoſtle doth long before he obtained his requeſt, and now the Lord hath granted what hee ſo hartily wiſhed? This is mercy to be reioyced for, and not any miſery to be wept for. A true friend acknowledgeth a debt for the pleaſuring of his friend, and is not moued with anger or griefe for the ſame. Stay your teares then, if you will be iudged a friend, and grudge neyther to God the company of his child, nor to the child the preſence of his God, for this is wicked. Thinke of the glory, immortalitie, comfort and ioy with the bleſſed Trinitie, and all the hoſt of heauen that your friend now enioyeth, ſuch as no eye hath ſeene, no eare hath heard, neyther euer could enter into mans heart. Thinke of the woes and miſeries in this curſed vale, that hee

is

is freed from, & iudge if the Apostle say not true, it is best to be losed and to be with Christ. If this best now bee fallen to your louing friude by Gods good mercie, bleſſe God for it, and comfort your ſelf, that your friend enioyeth ſuch endleſſe comfort. So ſhal you ſhew your ſelf a friend indeed, & all godly & wiſe ſhal thinke well of you. Thus may you gather many and many places of holy ſcripture, and meditate of them after this ſort: for ſweet is ỹ word of God againſt all griefe, and by name againſt this.

2. Corin. 5. 1. We know that if our earthly houſe of this tabernacle be deſtroyed, we haue a building giuen of God, that is, an houſe not made with hands, but eternal in the heauens. Therfore we ſigh, deſiring to be clothed with our houſe which is from heauen. If your dead friende haue nowe obtained what all Apoſtles & faithful men and women ſigh to obtaine, and is nowe dwelling in that heauenly houſe that they ſo couet, mourne not for it, but ioy in it, conceiue no heauineſſe but ſweet comfort that God hath beene ſo kinde to one whom you loued. Againe ſaith the ſame Apoſtle in the ſame place, We know that whilſt we are at home in the bodie, we are abſent from the Lord: therefore wee loue rather verſe, 6. verſe, 10.

to remoue out of the bodie & to dwell with the Lord. This absence from God is your friend freed from, & this presence & dwelling with God he is now blessed withall, a true cause, & great cause, as hath bin said of good content. Prouoke not the Lord then with vnthankful teares, sighs & groninges, but stay the course that offendeth greatly, and tread the steps of such as haue walked rightly. They were euer patient, & moderate in sorrow. They ruled affections, and gaue them not a lose reine, & so do you.

1. Thes. 4. 13. I would not brethren haue you ignorant concerning them that sleepe, that ye sorrow not, euen as other that haue no hope, &c. Read the place, and examine your owne course whether you hope or no. First, that your friend is well, and then that almightie God will supply his want to you some other way, for both these are necessarie. Our friends are our comfort and our great comfort if they be good, but if I tie God to them, and thinke al is gone when they are gone, where is my hope? What pleasure to God so to trust in him, that I trust more in my friends, and crie out when they goe: how shall I doe: what shall I doe: whether shal I turne me: how shall I liue: what ioy now can I haue:

Woe

Woe is mee, O beaute day, alas, alas, and such like. Is this hope? is this trust? is this faith? Fie, fie, that euer affections and passions should carrie any good childe of God so farre from his dutie, and from true knwledge. I say againe our friends are our comfort while the Lord lendeth them, but yet the Lord is my strong rocke saith Dauid, in whom I will trust, my castle and deliuerer, my shield and my refuge. And when man returneth to his earth againe, yet the Lord is in heauen where he euer was to be my father if I haue lost my father, to be my mother, sister, and brother, if I want any of these, & to be all in all to me whatsoeuer I neede. Therfore while he liueth, which shal be euer, I cannot be friendles, though my frieds die & depart from mee, but eyther for one he wil raise vp another, or himselfe supply the place, which is best of all. Mourne not thē as one without hope, I pray you, but harken to the Apostle, & shew forth your faith. your hope, your trust to Gods glory & your owne praise. Conceiue well of your friend that is departed, and conceiue well of your owne estate now remaining, for it cannot be euill, if you take this losse patiently, as yeelding to GOD with all your heart, Psam. 18.

what is his good pleasure now to haue.

Apoc. 14. 13. Blessed are ỳ dead which die in the Lord. Euen so saith the Spirit, for they rest from their labours, and their works follow them. Your friend is dead in the Lord, and therefore blessed. Will you then weepe for him? His workes followe him, & ỳ Lord in mercie hath crowned his true obedience according to his promise, and will you loke awry at it? God forbid.

Leuit. 10. 3. Nadab & Abihu the sonnes of Aaron, are slaine by the Lorde in his anger & wrath for their sinfull presumption. A fearefull sight for a Fathers eyes. Two sonnes at once, and in such sort dead. Yet what did Aaron? I pray you marke the text. Aaron held his peace, saith the holy Ghost there. And what an example is this, if you care for any thing to stay your affections.

Last of all, consider with your selfe that your friend walketh with God, is gone to his fathers in peace, is gathered to his people, is not dead, but sleepeth, & his flesh resteth in hope. He is gone the way of all flesh, & beholdeth nowe the face of God in heauen, and what cause of sorrow is this to any friende that loued him?

If

If your friend were preferred to an earthly Princes courte to his great good, would you shewe your loue in lamenting it? Howe much lesse his preferment to Gods kingdome, to his immortall, euerlasting, & vnspeakeable good? If you will not vtterlie warre against all truth and reason, and euen God himselfe, I know you will harken to these things. The Lord in mercy giue vs the vse of them in time of nede.

Obiect.

But happilie it is your child that is dead, & it died before it coulde bee baptised. This grieueth you more thē other wise it would, and you feare your childs estate.

Aunswere.

Read the notes vppon the 17. of Genesis, and I hope they shal content you for this matter. God is not tied to ỳ Sacraments, neither euer was. The contempt damneth, but not the want when it is against will. Reade more where I referre you nowe for breuitie.

Obiect.

Happilie your childe of riper yeeres, so toward that it could not be but he should haue come to great preferment, if hee had liued, both to his owne good, & his friends great comfort. And that hee in his

youth and flower should be thus taken away, O bitter losse say you. &c.

Aunswere.

True it is the losse is greater in respect of the world, but what is that if we cõsider God. God is able to supply all that some other way if we take it well. This is apparant, that what comfort by him could haue come to friends any way, or preferment to himselfe if he had lined, the Lord for some purpose that as yet is happily hidden, hath preuẽted. But yet his arme is not shortned as I said to do vs good some other way. And as for his preferment, he is preferred to the highest heauens, to the presence of God, with all the host of heauen, and no earthly preferment coulde euer match this, if we sauour any thing but earth our selues. His youth may not grieue vs, for no youth too good for God, if hee will haue them. Youth and age indifferently the Lord taketh, and the times of all are in his hands, which they shall not passe. If you will be ruled to weigh things with reason, you may well see mercy euen in this timely death. For many are the perils both of body and soule, that yong men auoid when they are taken hence. False doctrine, errours, and heresies, and many

Psal. 31. Syrach. 37.

grœuous

greeuous sinnes wounding the conscience with a biting worme that euer gnaweth. Publike calamitie & ruines of state bitterer to good men then any death. Priuate miseries, many and grieuous, that no man can think of before hand. From all which this happie deliuerance in time of youth, doth free your child and set him safe that you neuer shall mourne with him, and for him that way. Nazianzene said it in his time truly, and you must thinke of it. *Hoc nobis adfert longæ vitæ spacium, quod plura mala partim videmus, partim sustinemus, partim, perpetramus.* This bringeth a longer time of life vnto vs, that more euill wee partly see, partly indure, and partly commit our selues. Which yet is small good to any. And therefore no great cause we should desire many daies in this world. *Quẽ diligunt dij iuuenis moritur.* Whom the Gods loue, he dieth a young man, said Menander. *Et Deus sæpe quos plurimi facit eos citius auferte vita.* God whō he maketh most account of, those he soonest taketh, said Eurepides. The wise man also in his booke of wisdom, speaketh very wel, & I pray you let him perswade you somwhat in this poynt. The righteous saith he, are preuented by death, ỳ they may be in rest. He pleased God In funebri orat pro Cæsalio. Wisd. 4.

and was beloued of him, so that where hée liued amongst sinners, he translated him. He was taken away, least wickednesse should alter his vnderstanding, or deceit, beguile his minde. For wickednes by bewitching, obscureth the things that are good, and the vnstedfastnes of concupiscence, peruerteth the simple mind. Though he was found dead, yet fulfilled he much time. For his soule pleased God, therfore hasted he to take him away from wickednesse. The righteous that is dead, condemneth the vngodly which are liuing, and the youth that is soone brought to an end, the long life of the vnrighteous. This is comfortable if you marke it, and is al confirmed by the Prophet Esay, when hee saith that the righteous are taken away from the euill to come. If truth then may stay you being spoken by any, let this suffice.

Esay. 57. 1.

Obiect.

Happily his death was more suddaine then you did wish, and you are dismaide with this.

Aunswere.

But be not so, further then cause is ministred for feare you grieue God. The truth is this, To the wicked that die out

of

of the true faith through a sodaine taking away, such sodaine death is fearefull. But to one grafted into Christ by a liuely faith, hoping euer by him, and onely by him, at his death to be saued, and liuing in a continuall expectation of that happy comfort, alwaies readie with oyle in lampe to meete the bridegroome, such death yeeldeth to friends no cause of dispaire, but rather comfort and cause of thanks to God for such spædie deliuerance without paine and torment as many haue. Such speedy translation and sodaine change shall they haue that remaine aliue at the last day: in a moment, and in the twinkling of an eye they shall be changed, and yet no danger nor cause of feare, and is not God the same God now? Wherefore be not dismaide without cause. Many good men haue beene thus taken, and yet good men & the Lords deere ones no doubt.

It is written of a godly Preacher, that hauing made a notable sermon of the raising vp of the womans sonne of Naim by Christ, and by that occasion, of the resurrection and ioyes of the life to come, to the great comfort of all that heard him: within three houres after himselfe departed, being when he preached wel and sound. Not vnlike

Io. Mathesius. 8. Septemb. 1585.

vnlike to this is written of Luther and many others. Dispaire you not then for this thing, neyther make it an argument of Gods wrath. For we shall erre grieuously if we do so. Onely conclude by it, and learne by it, how fraile the estate of our life is, and how good it is to be euer readie. If God giue time, it is a swæt blessing, and that we should pray for euer, but if God preuent any more hastily, whom we knew to hold the head Christ in their health time, enter not into Gods his secrets by that occasion. But let him be iudge in his owne matters himselfe. Conceiue you charitably and the best of all, and especially of such an one, leauing the falling of any to his owne maister.

Obiect.

Died your friend in debt, leauing wife and children behind him in poore estate, so that your hart blædeth to thinke of their miserie, and this is your griefe.

Aunswere.

Still still be patient I pray you, & drinke oft of the Lords fountaine some swæt water to refresh you euen heere also. I know this you speake of is a great griefe, and biteth the hart not onely of friends which remaine, but of the party himselfe that dieth,

while

while he is liuing, to the very bottom. It goeth to bed with him, & riseth again with him, it lodgeth all night and lieth all day in his bosom, pinching him euerie time he waketh in the night, and euerie houre in the day, though he seeme in face to haue no such trouble in his mind, and alas, saith he, how shall I doe? how will these neere ones and deere ones doe when I am gone, if God should cal me away? Little I haue, and euen that shall be taken from them. My wife shal be forced to runne headlong to her woe, bestowing her selfe where shee affecteth not for verie need, hauing if often in her dish to her dying day in steed of better dainties. I tooke thee with nothing, thou shouldest haue begged but for me, &c. My children shall eyther beg, or endure bitter sorrow till they come to yeeres, vnder some hard maisters and mistresses, that will be hold vpon them because they relieue them, with a thousand such hellish conceits that euen teare a mans hart in sonder, & eat him while he is aliue. I know I say this, & suffer with you in this your grief if this be it. I know also, that euē this maketh many a man & woman more loth to die then otherwise they would be, wishing of God that they may liue to be out of

debt,

debt, and leaue wife and children, friends and louers free, though they leaue them little beside. And because diuers men haue diuers meanes to rid their debts by, some by leases and liuings in reuersion, some by discharging euery yeere a portion by such helpes as alreadie they enioy, euery one wisheth as his case is. Some to liue til those leases come to them and theirs, til they may by such yearely parcels acquite the whole, and so forth. Euerie one wishing life, and shrinking & shaking to thinke of death, till this be so. To all which minders thus grieued and pinched, not I, but the spirit of comfort, with great comfort speaketh often in the words most
1 Pet. 5. 7. sweete things, Cast your care vpon him, for hee careth for you. As if he should say, I know your woe & wofull thoughts, be not discouraged, neither faint in feare vnder this affliction, you haue care in your hart, cast it vpon mee, and I will discharge it, what you cannot I can, and of my will be assured I do care for you.

O my God what saist thou? Dost thou care for me? And shall I remoue it from my selfe to thy maiestie, and lay it all vpon thee? So indeede thou speakest, mine eyes see, & mine eares heare. Why so then

indeed

indéd will I both beléeue and doe most déere Father, and groueling héere in the dust before thee, bleſſe thee and praiſe thée for eaſing my ſoule of ſo fowle a ſop. From mee vpon thee be my care hereafter, my ſwéeteſt God, and as thou haſt ſpoken, doe for mee and mine I beſéech thée for Jeſus Chriſt his ſake.

In like ſort ſpeaketh the Prophet Da- Pſal. 55. 22.
uid, Caſt thy burthen vpon the Lord, & he
ſhall nourith thée. He will not ſuffer ỹ righ- Luk. 12. 22.
teous to fal for euer. Conſider the Rauens, ſaith our Sauiour Chriſt, how they neyther ſow nor reape, how they haue neyther ſtore-houſe nor barne, and yet God fœdeth them. How much are yee better then fowles. Conſider the Lillies of the field how they grow: they neyther labour nor ſpin, and yet Salomon himſelfe in all his royalty was not clothed like one of theſe. If then God ſo cloth ỹ graſſe, which is to day in the field, and to morrow is caſt into the ouen, how much more will he cloth you, O yee of little faith? What can mans thought profit him? Which of you, ſaith our Sauiour, by taking of thought can add to his ſtature one cubit? If then by taking of thought you be not able to doe the leaſt thing, why take ye thought for ỹ remnant?

What

What thē concludeth our Sauiour there? Surely euen thus, your heauenly father knoweth that ye haue nēd of these things. As if he should say, let this stay you and strengthē you, satisfie & content you euermore, that God & God your father, knoweth your case, what you & yours, from time to time, & euer are in nēde of: a naturall father vpon earth, cannot suffer his son to sinck when he knoweth & is able. And can a kind God do it, that both knoweth and is most able? It cannot be. O strange comfort then drawne from Gods knowledge, how ouer-whelmeth it all that euer fearefull man can obiect? I am vnworthie. True. My debts be great. Be it so. The creditors cruell & mercilesse. Graunt it. My self friendlesse & shiftlesse, or such like. What soeuer it is, sinck it saith Christ with this, your heauēly Father knoweth. And dispaire you of helpe when he faileth to know, not before I charge you, but take it at my hands as a sequel sure, he knoweth, therefore he wil prouide in fit time for all things, and his care shall do what yours neuer can, both for you and yours, if you commit it to him, and onelie cast your owne care chiefelie vpon this, to seeke his kingdom, and the righteousnesse thereof.

What

Sweet is the comfort, & sweete is his mercie that so saith. And therefore now when you feele these thoughts arise what shall become of you and yours, Lord say, thou knowest my full distresse, in thy knowledge thou hast willed me wholy to rest, & vpon the same & from the same to conclude my comfort, thou wilt provide according to thy knowledge to relaue my want when thy good pleasure shall be, which I must expect & tarrie for in sure faith and christian patience as I will.

Euer againe in such griefes as these, we should remember the promise of the Lord, that he is our God, & the God of our seede. The children we haue are his gift, and the wife of our bosome is from his providence. He will neuer forsake his owne, nor giue ouer to nourish whom he hath created, and hetherto by our selues prouided for. And therfore feare not, but if he take you away, he will giue some other good meanes to performe his promise by, he is your God, & their God after you, and he will not faile. In the very matter we speake of se experience, & be comforted with it. In the booke of the Kings you haue this storie. That the husband died, being one of the sonnes of the Prophets, and a man that feared God.

He

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Hæ

He died in debt, and left his poore children to the crueltie of the creditor, that came full fiercely to take them from their Mother, to answere the debt, and die in debt by bondage. A heavie crosse to a man that feared God. To live in debt, and die in debt, when debt to his poore ones was so dangerous. Yet thus it was that wee may not bee discouraged our selues, or others be ouer headie to censure too farre if the like befall vs. Happily this man might wish to liue til he had paid his debt, as you doe. And with condition of Gods liking it was but well, if he did so. For a man is bound to his familie. But it pleased not God. He died and left the debt vnpayed. And the creditors will be answered as I said with the bodies of his poore babes, which he left with a sorrowfull mother behind him. Now now then shal this wofull widow and fatherlesse children doe? O comfort. And O God the true God of thy seruants, and of their seed they leaue behind them. The true God of the widow and fatherlesse. Now see what hee doth. Now see if hee faile to prouide for that thing that he knew this poore mother had need of, for her selfe and her children. Hee directeth his Prophet to bid her, and him-

selfe

selfe by his power-full mercie & most mer-cifull power, so increased that little Oyle which she had in a Cruse, that it payd her debtors, and yeelded her maintenance fur-ther for her & hers, to their vnspeakeable comfort. You knowe the storie. This then behold & thinke of, and this write in the pawmes of your hands that you neuer for-get it. God is not the God of this man al-one, or of his widowe & children which he left behind him, but he is your God & our God, & a God to all that depend vpon him. If you may liue to frée things your selfe it is to be wished, & you may with condition aske it. But if you cannot, God pleasing to haue it otherwise, grœue not to depart, least you appeare to tie God to your pro-uidence, life and meanes, when you sée by this example what he can do when you are gone. And not what he can dow, but what he shall dow, if you wauer not but be-lœue: God was to this Woman in steede of her husband, & better farre, so shal he be to your wife. God was to these children in stead of their Father, & better farre, so shall he be to yours. God was executor & payd ỳ debt, God was ouer-séer & all was well.

Friends neither wanted or failed both mother and children, but God was a

friend in the greatest neede, that most fully and mercifully performed all, and suffered not the care of his deceased seruant to be vncared for nor vncomforted. It is enough then. Grieue not to die if the Lord will haue it so. But leaue all to him and remember his promises, together with this practise. He shall neuer forsake you nor faile you. What is vnpaid hee shall pay as shal be best, and he shall effect what you cannot thinke of to giue testimonie of his mercy to you and yours. Yee is not tyed to your leases and liuings when they shall descend vnto you. If hee please hee will vse them, if not, he can well want them, and yet pay all, and set vp the poore fatherlesse child euen with the rulers of the people, as he hath done in all ages. Much more may you marke in Scripture to this ende, if you read it carefully. Let this suffise now. And thus haue I giuen you a taste how you may plead with your selfe against your fault if you be vncomfortable for ỹ death of friends. This is the Lords word and his eternall truth able to stay you, if you be not too headie and wilfull, and I hope it shall.

Cyprians

Cyprians Sermon of mortalitie.

IF I should note vnto you the spæches of men, I might make a long booke. For many worthy men in their times have spoken and written most comfortablie of this matter which now we speake of. But I would the word should be our chiefe stay euer. Therfore I wil be spare in this thing, and yet some thing out of many, that you may see in them the practise of that which now your selfe are to performe. And by name, out of this good sermon of Cyprian. Eius est mortem timere qui ad Christum nolit ire, eius est ad Christum nolle ire qui non credit se cum Christo incipere regnare. It is for him to feare death, that is vnwilling to goe to Christ, and it is for him to be vnwilling to goe to Christ, that beleæueth not that when he dieth he beginneth to raigne with Christ. Quis non ad lætitiam venire festinetur? Quis non tristitia carere optet. Who would not hast to come to ioy, & who would not ioy to want woe? But this worke death, therfore, &c.

Abraham vt Deo placeret, nec amittere filium timuit, nec guerere parricidium recusauit. Abraham that he might please God,

neyther feared to lose his sonne, nor refused to slay him with his owne hands (Your case is not such, &c.) How can we pray thy will be done, & yet striue against the same in the death of friends. Quid rogamus & petimus ad veniat regnum cælorum, si captiuitas terrena delectat. Why pray we and begge we thy kingdome come, if earthly captiuitie please vs better? Non amittuntur sed premittuntur. Our friends when they die, are not lost, but sent before vs. We should not weare black garments for them when they weare white. We should giue no occasion iustly to the Gentils to reproue vs, Quod quos viuere apud deum dicimus vt extinctos & perditos lugeamus, et fidem quam sermone et voce depromimus, cordis et pectoris testimonio reprobemus: that whom we say to liue with God, we lament as lost and perrished, & so ouerthrow by action, that faith which with mouth and word we professe Nihil prodest virbis proferre virtutē et factis destruere veritatem. It profiteth nothing in words to speake of power, and with deedes to ouerthrow the truth. Cum mundus oderit Christianum, quid amas cum quinte odit, et non magis sequeris Christum qui te redemit et aligit. Why ye world hateth a Christian,

stian, why louest thou that which hateth thee, & followest not rather Christ that redeemed thee, & loueth thee indeede? Who woulde not gladly be out of a house that totereth & shaketh euery houre, like to fal vpon his head? Such is this world, &c.

Quis non peregre constitutus properet in patriam regredi. &c. Who being in a strange Country would not haste to be at home in his own. Who going to shyp doth not wish for a prosperous wind that quickly he may be with his friends. Heauen is our Country, the Patriarkes be our parents, why haste we not then to salute such friends &c.

Ambrose hath written a booke of ỹ good of death. With many moe if this course might profit you. By all which I pray you consider how they were comforted when God toke away their friends, or when themselues had thoughts of their owne departure. God is the same that euer he was, heauen is as glorious, and earth as wretched as euer they were. If they then were glad whē either themselues or their friends were to inioy the one, & to leaue the other, what should it be that should hinder vs from the like comfort? Nothing of a trueth, but either want of such knowledge

or such obedience to knowledge as they had. Both which are such faults, as ought speedily to pricke us to amendment. Conclude then with your hart that you will be strong, pray to the giuer that you may be strong, and leane your selfe to the Lord your God that hath gained him, blessed for him and blessed for you, with many thanks for euer and euer. Amen.

FINIS.

A Prayer for a familie in the Morning.

O Most gracious God and louing father, the verie comfort that any sinfull soule can haue, when wee miserable sinners here meete together, doe consider of the great mercy and goodnes, that we haue euer since we were borne, and before, and daily do finde at thy Maiesties hands, together with our great vnkindnesse shewed euery way to thee againe for the same, wee must needes confesse, and euen doe from the bottome of our harts acknowledge, that marueious

is thy mercy in sparing vs still to liue, and in not consuming vs away from the earth, and from before thee. For hast not thou, O deere God, of thy free mercy before the foundations of the world were laid, chosen and elected vs for thy children, when others as good as we by nature shall burne in hell eternally, being reiected of thee in that hidden counsel of thine? hast not thou to our endlesse comfort certified, and made knowen vnto our spirits the same? hast thou not created vs neyther beasts, todes, wormes, or any such like vgly creatures, but in thine owne image, according to thy likenes, to rule ouer the fishes in the sea, ouer the fowles of the heauen, and ouer euerie thing that moueth vppon the earth? And when being thus created innocēt, yet we persisted not in the same, but fell into the curse that bringeth eternall death, didest thou not so pittie vs, as that for our redemption & safetie, thou grudgest not vnto vs, & for vs to be powred out the hart blood of Iesus Christ thy only son our sauiour, no other meanes being, whereby we could be saued? hast thou not by thy holy spirit wrought faith in our harts to beleeue by him, & for him to be iustified before thée? hast thou not in some measure begun ỹ death of

sinne

sinne in vs, and wrought our sanctification. Inioy we not the benefits of thy word: The freedome of conscience, great peace and plentie in outward things, with many and infinite benefits moe, waking and sleeping at home and abroad, in our selues and our friends: For all which, O good Lord, what doe wee? Are we thankfull vnto thee for them? Doe we often thinke of them, and labour to know thee, and to serue thee with a perfect hart, and a willing mind for them? No, no, deere God, we doe not, we doe not as we ought to doe. But with pleasures profit, with vanitie or selfeloue, we are carried away, spend our daies in iniquitie, carelesse and vnfeeling of our sinne, and there is no goodnesse in vs: yet is there mercie with thee, O Lord and pardon to repentance. Wherefore we all heere meete together at this time before thy Maiestie, humbly confessing our wants, most intirely beseech thee for Iesus Christ his sake to haue mercy vpon vs: haue mercie vpon vs, most mercifull Father, and forgiue vs all that is past, strengthen vs hereafter, that daily both in bodie and soule, we may glorifie thee more than we haue done, yeelding thanks for daily benefits, and striuing in

holinesse

holineſſe and righteouſneſſe all the daies of our life. But becauſe wee cannot but offend and fall diuers waies, good Lord, for thy mercy ſake pearce our harts with a feeling of the ſame, and neuer ſuffer vs to goe on with dull and dead Soules, not ſeeing or ſighing for our offences. As a ſpeciall meanes to keepe vs in obedience before thee, O deare father, worke in vs a continuall, and an effectual remembrance, that we ſhall not alwaies liue heere in the theatre of this wretched world, that doth ſo pleaſe vs now, but that a day wil come, when the trumpe ſhal ſound, the dead ſhall ariſe, and all we ſhall appeare before thy tribunall ſeat of iudgement, there to receiue according to our deedswithout reſpect of perſons. O good Lord giue vs a remembrance, & a feeling of ỳ vnſpeakeable comfort, and eternall weight of glorie, which in that day ſhal be giuen vnto vs, if in this life we ſerue and pleaſe thee. And contrariwiſe euen terrifie our conſciences & let vs as it were ſee before our faces, ỳ dreadfull iudgements, & the fearefull torments, that both in bodie and ſoule they ſhall bee ſure to haue for euermore in the pit of hel, which in this life doe not ſerue and pleaſe thee, but follow their owne fancies and

wicked

wicked delights. Giue vs an hatred of sinne, and a true loue of righteousnesse. Blesse thy word euermore with fruite vnto our soules when wee doe heare it, giue vs a desire to heare it often. Remoue, O Lord, in thy good time, such hinderances of the fruite thereof, as are amongst vs, giue it full course, & sende forth labourers into thy harueste, which not for filthy lucre and gaine, but of loue & zeale to thee & thy people may preach thy word sincerely. Blesse vs O Lord, from all hypocrisie, glosing and halting before thee. And because we little know how soone thou shalt sende this pampered flesh of ours to the wormes, stoppe our breath and call away our soules to come vnto thee, whether this day or no before the euening, blessed father, for Jesus Christ his sake prepare and make vs ready for thee, that when the hower commeth we may neither feare, nor faint in faith, but ioyfullie, without any shrikes & cries of desperation, and of a troubled and vexed conscience, passe a way in full hope and assurance, that all our sinnes are wiped away in the blood of Jesus Christ, and we to thee in him so reconciled, that life for euermore is certaine vnto vs. Last of all good Father, with most

humble

humble and hartie thanks for thy goodnesse to vs this night, let thy mercifull eye looke vpon vs this day, and so keepe vs bodie and soule, that being occupied in our severall callings we may be safe by thee from all our enemies and live to thee, or die to thee, as it best shall please thy gracious goodnesse. These things O Lord, and whatsoever else wee have needs of, graunt vs, for Christ his sake, in whose name we aske them, saying, as he hath taught vs.

OUR Father which art in heauen, hallowed be thy name, thy kingdome come, thy will be done in earth as it is in heauen, giue vs this day our daily bread, and forgiue vs our trespasses, as wee forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euill, Amen.

Let thy mightie hand and out-stretched arme O Lord be still our defence, thy mercie and louing kindnesse in Iesus Christ our saluation, thy true and holy worde our instruction, thy grace and holy Spirit our comfort and consolation vnto the ende, and in the ende. Amen.

The

The Lorde bleſſe vs and ſaue vs, the Lord make his face to ſhine vpon vs & be mercifull vnto vs, ỹ Lord turne his fauorable countenance toward vs, and this day and euermore vouchſafe to ſende vs his peace, Amen.

The bleſſing of God almightie, the Father, the Sonne, and the holy Ghoſt, be amongſt vs and remayne with vs both now and for euer, Amen.

An other for the ſame night.

O Immortall God creator of heauen and earth, before whom all creatures feare and tremble, were it not in that thou haſt commaunded vs, neuer durſt we appeare before thee, ſo corrupt is our nature, and ſo many are our ſinnes. But good Lorde thou doeſt bid, and therefore we obey: thou doeſt call, and therefore we come, giue vs ſpirits to pray aright. Firſt then here met together deere Father, we yelde thy maieſtie moſt humble and hartie thankes, for all the mercies that euer thou haſt beſtowed vpon vs, in bodie or mind, in our ſelues or in ours, priuate or common, temporall or eternall.

Many

many and marueilous haue they béen, and still are vpon vs, yea euen good Lord past finding out. This day what thou hast done for vs, which of vs knoweth or is able to expresse? Father of heauen forgiue vs that we cannot acknowledge them or praise thee for them as we ought, and quicken vs in this dutie more and more. Pardon and forgiue vs whatsoeuer we haue offended thee withall this day, or euer before, either in thought, word, or deed, yea euen our secret sinnes, such as we haue committed and know not of, remit them vnto vs for Christes sake. Chaunge vs O Lord, and we shall be chaunged. Create in vs cleane harts, and renew a right spirit within vs. Breake the strength of sin, that would subdue vs more and more. And O merciful Father so frame these harts of ours within vs, that we may more delight to liue according to thy will, than to enioy all the world, and all the pleasures therin. Lay it often good Lord before our eyes by thy remembring Spirit, that thou hast not breathed the breath of life into vs, that we should liue as we list, but that in holinesse and righteousnesse wee should walke before thee all our daies. Lay it before vs O Lord, that the time will come

when

when the trumpe shall sound, the dead shal rise, and we euen we here met together at this time, all & euery one of vs, shall most assuredly stand before the iudgement seate with naked harts, with open & vnfolded consciences, there to giue an account how wee haue so done. In which day, O the ioy, O the endlesse ioy that they shall haue, who waining themselues from the glistering shew of this wretched world, in hart & trueth haue sought and serued thee. Come, come, yee blessed of my Father, to their comfort shall they heare, and possesse the kingdome prepared for you. But woe, woe, to all careleſſe liuers in that fierie day, they shall drinke ỹ wine of the wrath of God, be tormented in fire and brimstone before the holy Angels, and before the Lambe, they shall haue no rest day nor night, and the smoke of their torment shal ascend for euer-more. Father of heauen haue mercy vpō vs, knit these harts of ours fast vnto thee, and now, while wee haue time, giue vs grace rightly to thinke of these things O continue thy word of truth amongst vs euer to our comfort. Let the seed thereof now sowen in our harts, take such deepe rote, that neither the burning heate of persecutiō cause it to wither, nor

the

the thorny cares of this world, riches, or voluptuous liuing choke it, but as seede sowne in good ground, it may bring forth fruit according to thy pleasure. O Father giue grace, that when we heare, or find by thy word any sinne that is in vs touched, we may striue & studie without delay willingly to reforme it. Keepe vs good God, that we neuer swarue for the feare of man from our owne true knowledge, becomming seruers of time, and deniers of thee. Keepe vs from all hardnesse of hart, contempt of thy word, & from all dissembling of sincerity, increase true loue amongst vs more & more, stay our heady, wrathfull & wicked affections more & more. And euery way good Lord renew vs to thy liking. Blesse thy whole Church O God, with graces necessarie, this parcell of it our nation land & Country, deere Father blesse it still with continuance of thy truth. Lessen in it daily the number of blind and wilful Papists, prophane Atheists, and increase the number of thy true children. O presse vs not deer God with ẏ weight of our ingratitude, whose liues & knowledge answere not ẏ dayes that we haue had: worke with vs hence forward for thy mercy sake. Preserue vnto vs long aliue good Lord,

our

our gracious Prince and Gouernour, multiply thy Spirit vpon her, that still more and more she may seeke and set out, keepe and maintaine, that which pleaseth thee. Giue vnto her honourable Counsel graces necessary for such a calling. Bleſſe all other Nobles, Magistrates, and the whole bodie of this Realme, with true hearts to thee and this Countrey. Increase in Israell the number of true watchmen, who harts may seeke thee, and thy people, and not their owne glory and commodity. Bring to thy fold by them, such wandring remnants as are thine, and O Lord be gratious to our kinred and friends in the flesh, lighten their harts with the sunne of vnderstanding, that they and wee acknowledging one truth, may glorifie thee in the the true and constant profession of the same all the daies of our life. Comfort O Christ thine afflicted members, whersoeuer or howsoeuer troubled, & grant vs peace if it be thy pleasure in our daies. Finally, because the night is now vpon vs, and we readie to take our rest, let the bed O Lord strike into our harts that the graue is almost readie for vs. Which of vs can tel, whether these eyes of ours once closed vp, shall euer open any more againe

or

or no? Lord therefore receiue vs into thine hands, we all heer now commend our selues, body & soule we bequeath vnto thee. kæpe vs this night and euermore ready for thee, when thou shalt call vs. Heare vs O Lord, O God, and father mercifull in these our petitions for thy sonne Christ Jesus sake our Sauior in whose name we altogether beg these mercies, saying:

OUr Father which art in heauen, hallowed be thy Name, thy kingdome come, thy will be done in earth at it is in heauen, giue vs this day our dailie breade, & forgiue vs our trespasses, as we forgiue them that trespasse against vs, and leade vs not into temptatiõ, but deliuer vs from euill, Amen.

Let thy mightie hande and outstretched arme be still our defence, thy mercy & loueing kindnesse in Jesus Christ our saluatiõ, thy true and holy word our instruction, thy grace and holy Spirit our comfort and consolation, vnto the end, and in the end. The Lord blesse vs and saue vs, the Lord make his face to shine vpon vs, and be mercifull vnto vs. The Lord turne his fauourable countenance toward vs, and send vs euer his peace. Amen. The grace

of our Lord Jesus Christ, the loue of God the Father, the most comfortable felowship of the holy Ghost, be with vs al, blesse vs and kepe vs, this night and for euermore, Amen.

The conclusion of this booke, containing an exhortation to all estates, to prepare themselues to die well, least the vncertaine houre of death take them at vnwares.

This booke to be in our harts, not in our hands.

Furthermore my brethren & friends, it resteth that this booke be not in your hands but in your harts, & that if we haue any will to amend our liues, that the same be not put off vntill to morrowe, for when to morrowe shal be come, we yet deferre it vntill the day following, and so consequentlie, we shall stay vntill the yeres end, yea euen vntill our liues end. If then at this present time there be some little good affection in vs, let vs not quench it, nor kill that grace which the Lord giueth vs, but contrariwise, by all meanes possible, let vs endeuour to do so, that from time to time, the same be not onely confirmed, but also increased in vs.

Not to defer amendement of life.

GOD

GOD is mercifull and liberall enough to graunt our requests, but he will be importuned and earnestly called vpon, not for his owne sake, but for ours: for he knoweth how slow & backwards we are to pray and call vpon him, and how sone we are wearie, although there be nothing in this world that ought to be more acceptable vnto vs, for it is not a smal thing to speake vnto God. And that which ought yet to stirre vs vp more thereunto, is, that he willingly heareth vs, and neuer putteth away those that come vnto him with a true hart. This I say, because I see not that by any other better meanes we may preuent our confusion, then by our prayers and supplications to God.

To pray often and earnestly.

God willingly heareth vs.

Trulie, if euer any men had need of this helpe, wee haue most neede thereof now in these last times & old age of the world: for no doubt but sathan now setteth abroch all his weapons, seeing the time approch that he cannot do that he hath done heretofore, and that the sonne of God must be manifested to all creatures, & that then must be the perfection of the faithfull, and the ende of their felicitie, whereof he knoweth right well that he shal haue no part.

This olde age of the world most requireth prayer.

If then for his part he do his vttermost,

it refteth that wee doe the like, and be alſo defended with all the heauenly armour, & that we be not terrified with all theſe practiſes and ſleights, for truly the victory is in our hands, if ſo be that we fight againſt him and not for him, as almoſt all the world doth at this day, although it ſeeme contrary to the greater part: for, ſo that they be called Chriſtians, & be without reproch before men, who are no better then they, it ſeemeth vnto them that they are moſt aſſured.

Wicked ſecuritie dangerous,

Other thinke that there néedeth but one good ſigh, as they ſay, at the laſt houre, to blot out all their life paſt, & to carrie them ſtraight to the kingdome of heauen: but who can aſſure them, that God will giue them grace ſo to ſigh, and to repent trulie of their ſinnes at the houre of death? From whence haue they ſuch good aſſurance not to die of a ſuddaine death? Is not this plainlie to mock God? If that might take place, truly Peter and Paule, with the other Apoſtles, ſhould haue bene deceiued in traueling and taking ſuch paines to beare ſo heauie a croſſe, if it were ſo eaſie to enter into the kingdome of heauen: I meane ſo as theſe Libertines doe pretend.

Let vs be ſure that the way is narrowe which

which leadeth to saluation, and that there are few that walke therein. These words are not lyes, but I pray God that we proove not the truth to our great greefe. I know that the mercy of God is incomprehensible and infinite, but that is towards his seruants, and those that feare and reuerence him. Furthermore I know right well, that amongst the children and seruaunts of God, there are many infirmities, yea, a most great imperfection in all vertue and righteousnesse, which remaineth vntill death: but there is difference betweene your life, O you worldlings, and that of the children of GOD. The righteous sinneth seauen times a day, but he is lift vp seauen times againe. But you remaine in your sinnes, & dwell therewith as with your friend and companion. A man may well say a Confiteor, knock himselfe on his breast, or haue some griefe at his sinne, but if we loke neere vnto the matter we shall finde it is nothing but mockery and hipocrisie.

Gods mercy is infinite towards his seruants.

The difference betweene the liuing of the godly and the vngodly

If our freend or kinsman dye, if we lose our goods, if one doe vs any iniurie: If one slaunder our good name, if wee be beaten, buffeted, or hurt, behold, we are straight in choller, or in extreame sadnesse, our hart

is shut vp with melancholie. But if our spirite dye, or that we lose the heauenly riches by our sinnes & transgressions wee make no account, we are not troubled: we grieue more at ỹ losse of this world which is nothing, then at the losse of God himself, who is all in all.

In seeing all this, cannot such people yet feele their own griefe? Can they not know how vaine and foolish the opinion which they had of their owne vertue and honestie is? Can they not see howe farre they are from their reckoning? Truly all the world is full of such people, who haue no sence or feeling of their euils, but the prophesies must be accomplished to ỹ end, that when the sonne of man shall come, he may scarse finde any faith vpon the earth. Truly thys houre commeth on a pace, the sights are al manifest, but to the end we may not be amazed seeing such a disorder come about vs, let vs be sure, that the Lord will be with vs vntill the end of the world, if so be our Lamps be burning, and that in steede of the daily empayring of the wicked, we labour and take paines to growe and increase in righteousnesse and holinesse. I knowe that they will mock at vs, and at our simplicitie, and that they wil cast vs out

The Lord will be with vs vnto the end, if wee grow and increase in holines and righteousnesse.

out of their companies, but we shall be exalted of GOD, and received into the assembly of the blessed.

Wherefore, let vs with all patience waite for the comming of our Lord Iesus Christ, and let vs labour that we may be found of him without spot, and blamelesse. Surely that day ought to be fearefull to the wicked, but of vs it should bee most desired, knowing assuredly that there is no condemnation to those which are in Iesus Christ, and his great kindnesse and meekenes, when he commeth to make vs line with him for euer. Amen.

They waite for the Lord with patience.

FINIS.